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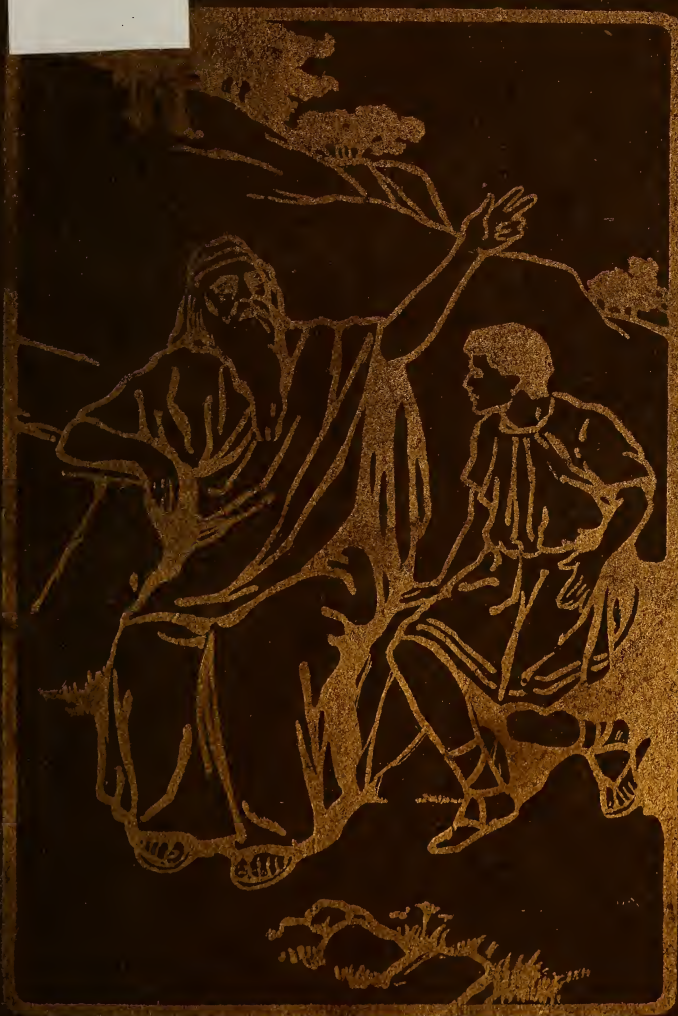
Respectfully Dedicated to  
President Theodore Roosevelt.

Louis Paul's

The  
Happy  
Life  
Versus  
The Simple  
Life.



PUBLISHED BY  
HEINK & CO.  
1142½-1144 Broadway,  
(Cor. 26th Street)  
NEW YORK



"I have found the habitable world, how few  
Know their own good, or, knowing it, pursue!"









RESPECTFULLY DEDICATED TO  
President Theodore Roosevelt.



*The Sweetest Thing in all the world ?  
Its Name is HAPPINESS !  
This little book will help the reader find it.*



# The Happy Life

Versus

411  
The Simple Life.




BY

Louis Paul.



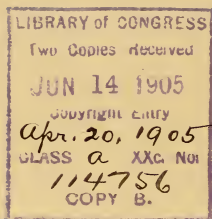
PUBLISHED BY  
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1142½-1144 BROADWAY,  
NEW YORK,



*" A grand little book  
clearly demonstrating  
in five chapters  
the actual essentials for a  
happy life ;  
a precious bundle of  
valuable suggestions  
showing how to attain  
the greatest possible amount  
of happiness under all  
circumstances and at all  
times."*

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BY

F. L. P. HEINK.

To  
Theodore Roosevelt

WHO AS MAN AND RULER,  
IN WORD, IN DEED  
AND IN TRUTH  
IS AN ILLUSTRIOUS EXAMPLE  
OF ONE OF THE HIGHEST TYPES OF CIVILIZATION  
OF OUR CENTURY,—

This Book is Respectfully  
Dedicated.



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## INTRODUCTION.

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An old German proverb, in the English translation, has this to say:

“To be content—is quite an art;  
To seem content, a joyless part;  
To get content—luck, if you please;  
To stay content, the masterpiece.”

As the above lines may be applied with equal propriety to the condition of happiness as to contentment, we are perhaps justified in quoting them in this connection. And were it not for the fact that we meet, alas! so many people who do not seem to possess happiness, though everybody wants it and though thousands upon thousands are incessantly laboring to secure it—it might be unnecessary to call attention to the following very obvious truth, namely: that our success in reaching a certain place does not depend so much on the rapidity in which we travel, or upon the strenuous efforts we put forward to get there, but on another much more important item. Our success depends first of all—and the non-observance of this fact, very evident though it may be, is undoubtedly the reason why so few do ever reach happiness—depends first of

all on this: "that we must be on the right road leading there." Do not blindly follow the ignorant masses! Reflect, be wise, and before you start on the run, make sure you are on the right track! Run with all your might in the wrong direction and you are getting further and further away from the goal! So much time lost in hard work when a little thought will save so much disappointment. And life being so short, the sooner in life a person gives a little thought to this subject so much greater the gain. Not only that, but remember if you are once finally on the right road, that you must exercise great care too at the cross-roads, lest you might yet land at a very different place than the one you started out to reach. Oh! how many unfortunates have found that out, and will yet find it out, when it is, I fear, "too late," when life and its opportunities are gone. Alas! let us try to save you all disappointment about it! See, if this little book may not serve you as a valuable guide on your pilgrimage! And surely, my friend, one good turn deserves another. So when you realize the benefit you derive from this little book, will you not tell others about it too, and thus aid in a good and noble work? One of the laws for the obtaining of true happiness is found in the fact that next to making ourselves happy, the greatest happiness is obtained by making others happy, for: "Divided sorrow is

half the sorrow; divided joy is doubly the joy." If you feel like writing to the author a few words in reference to this work, he will appreciate it; and it may lead to better things. We want persons in all parts of the world to aid in spreading the knowledge contained in this book. Societies, schools, churches, etc., are taking up this work with much enthusiasm and success. All persons too who desire to act as agents for this book, will find it to their interest to communicate with the publishers. Address: Heink & Co., 1144 Broadway, New York.



## PREFACE.

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The Declaration of Independence of the United States wisely emphasizes that the pursuit of happiness is one of the inalienable rights of man. And indeed is not the attainment of happiness the one thing aimed at in all human efforts? Knowingly or merely instinctively, from the cradle to the grave, are not all our actions undertaken directly or indirectly with that end in view—by the young as by the old—by the rich as by the poor—by the noble-minded as by the criminally inclined—by all and everybody—in all circumstances, at all times and in all countries of all climes—every minute and every day—year in and year out—throughout the centuries that are past, and the centuries that are to come—and indeed throughout the world's entire history of the human race: namely, to procure the attainment or continuation of happiness for ourselves and for others? Nay, more than that, could we not state frankly and truthfully that the degree of happiness secured for ourselves and others by our actions, determines their value? And this being so,—at once there dawns a light upon otherwise more or less confusing problems which is something of a revelation and an exceeding comfort to have, and which cannot satisfactorily be

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procured in any other way. It reduces the thousand and one problems perplexing us to the plain and simple rule of life: "Continue only that which is conducive to your and others' happiness, discontinue that which is detrimental to your and others' happiness." How easy, how satisfactory, and how comfortable and successful a guide to go by! And moreover in proportion as we progress and advance with this blessed guide to lead us on in our pilgrimage through life, the greater becomes consequently our enjoyment of life, our happiness. Is it any wonder that men and women have time and time again thought about the conditions controlling happiness, and that consequently we find scattered about throughout the history of humankind writings on the subject, and allusions to it in the works of many authors? Various as the suggestions therein made may be, and strangely contradictory as some of them may seem, this circumstance may be explained by the evident fact that many writers on this subject instead of disclosing those essentials of happiness applying to all conditions and all people, have rather confined themselves to the statement of merely just such factors as appeared to them to heighten their individual happiness. Thereof we have had for instance again recently an exceptionally interesting illustration, namely this coincidence, that two distinguished authors,

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whose works have been discussed widely, were advocating at almost identically the same time what would seem to be directly opposite views as regards such principles of life essential for happiness. And so when we had scarcely become accustomed to the sound of the word "strenuous" as representing an advanced form of modern life, we were confronted on the other hand by an advocate of: The "Simple" Life, whose book has been advertised far and wide "most strenuously." The following little poem, humorously referring to this incident, is from the pen of William J. Lampton:

"One day a mighty strenuous man  
Took up the 'Simple Life,'  
A little book of Wagner ways  
To quiet human strife.

He read it in the urgent style  
That stirs him to renown,  
And after he had picked it up,  
He wouldn't put it down.

He boomed and boomed 'The Simple Life,'  
Wherever he was at—  
Affinity of contrast—what?  
Well, let it go at that.

Whatever might have been the cause,  
Results were quite the same,  
And everybody, following him,  
Whooped up the volume's fame.

Until gadzooks! 'The Simple Life,'  
As any one may see,  
To-day is representative  
Of strenuosity."

"What is meat to one, is poison to another" is a well-known remark, and yet it is no doubt equally true, though, that all must have something to eat in order to live. And while the "Strenuous Life" may do for some, and the "Simple Life" for others, let us remember first of all that it is the "Happy Life" which everybody wants and needs; and thus in the following lines I am endeavoring from the experiences of a life-time's travel and study of human nature, and from perhaps exceptional opportunities of investigation by coming in close contact with people of various countries and of all conditions of life—the highest as well as the lowest—to emphasize those essentials upon which happiness seems largely dependent at all times with all people, no matter in what conditions and circumstances they may find themselves. And while being aware that happiness is probably never de-



pendent upon just one condition, but is the result of various causes, and while realizing that these conditions differ very widely with different individuals, I have endeavored to enumerate for the benefit of my readers in the following lines those certain facts of importance in the pursuit of happiness which are evidently essential at all times and in all conditions, just as there are for instance certain observances essential which prove beneficial to the health of all people at all times and in all conditions, though it would be folly to expect one and the same medicine to have the same beneficial result in all cases of illness. The following pages therefore I trust will be helpful to point out to the painstaking reader and conscientious seeker, desirous of making the best of his life, that road to follow which will lead him successfully to the fullest enjoyment of this most valued object sought for. Hence in putting the question before each individual directly and plainly:

What do you live for?

it is not improbable that while the same would seem perhaps rather startling and new to some, others may have more or less definitely asked themselves the question before this and perhaps more than once. And, oh, what a variety of answers there might be recorded! In reply to this vital question trumpeted out into the world, "What



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do you live for?" what a collection of scores of different replies we would have in return! What a treasure of interesting information and keen insight into human nature and its manifold and complex desires these answers would afford! Among these replies possibly the most frequently recurring ones would be: "I live primarily to make money for this or that purpose," as perhaps it is not untrue that our wants are so unlimited that just as soon as our income increases we are ready to develop new wants which we think must be satisfied, and so our expenditures increase further and further whenever our income may increase—no matter to what extent. Consequently many of us probably do live and toil ever new just simply in order "to make money" and "to make more money." But this is not all-sufficient. Other replies would come: "To attain power," "to gain prominence," "to beat my rival," "to achieve honor," "to have a good time," etc., etc. Presuming that these answers would be told frankly and truthfully, we would thus read not only the wishes of the noble-minded but also the wishes of those with criminal instincts and depraved appetites, of those who desire to live in order to do good, and of those who would delight in the destruction of others. We would have before us in a bunch the fondest wishes of the young and of the old, of the

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rich and of the poor, of the happy and of the miserable, of the healthy and of the sickly, of the strong and of the weak, of the intelligent and of the ignorant, of the world's great rulers and of the slaves and exiles, of the people of all climes, countries and religions, of all beings called human in whatever form and conditions, and of all their desires and intentions and wishes in life we would have the complete answers in reply to our question: What do they live for.—And however varied their desires and wishes might be, however different and contrasting their statements might present themselves, it is reasonable to presume that in all these replies we would be able to read between the lines everywhere more or less plainly this one aim, proving that all human desires and wishes just culminate and center in just this one point, namely: "We are living for the purpose of attaining happiness; we are engaged in the pursuit of it; and thus we are living with the desire to secure for ourselves (or for others) to the fullest extent possible 'A Happy Life' with the hope of a better life to come."—So, taking this circumstance and condition as the one great aim of humanity and as the foremost of life's objects, the author has in the following lines endeavored to help in the successful solution of this far-reaching and all-important, all-overshadowing problem, and

has tried to work it out on the basis that the securing of this valuable object, of this precious prize of life, is mainly dependent for any and everybody on the degree in which each and every one succeeds in procuring the five principal essentials, herein specifically treated in five separate chapters, as follows: First Chapter—Sound Health for the Body; Second Chapter—Sound Health for the Mind; Third Chapter—Sensible and Successful Business Principles; Fourth Chapter—Sensible Religious Principles Based on Facts; Fifth Chapter—Essentials for Happiness Regarding Social Life and The Home.

We close this preface to "The Happy Life" by quoting "The Wants of Man," the celebrated poem of that distinguished author John Quincy Adams, President of the United States from 1825 to 1829:

### THE WANTS OF MAN.

1. "Man wants but little here below,  
Nor wants that little long."  
'Tis not with me exactly so,  
But 'tis so in the song.  
My wants are many, and, if told,  
Would muster many a score;  
And were each wish a mint of gold,  
I still should long for more.

2. What first I want is daily bread,  
And canvass-backs and wine;  
And all the realms of nature spread  
Before me, when I dine.  
Four courses scarcely can provide,  
My appetite to quell;  
With four choice cooks from France, beside,  
To dress my dinner well.
  
3. What most I want, at princely cost,  
Is elegant attire;  
Black sable furs for winter's frost,  
And silks for summer's fire,  
And cashmere shawls, and Brussels lace,  
My bosom's front to deck,  
And diamond rings my hands to grace,  
And rubies for my neck.
  
4. And then I want a mansion fair,  
A dwelling-house in style,  
Four stories high, for wholesome air,  
A massive marble pile;  
With halls for banquets, and for balls,  
All furnished rich and fine;  
With stabled steeds in fifty stalls,  
And cellars for my wine.

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5. I want a garden, and a park,  
My dwelling to surround,  
A thousand acres (bless the mark!)  
With walls encompass'd round,  
Where flocks may range, and herds may low,  
And kids and lambkins play,  
And flowers and fruit commingl'd grow  
All Eden to display.
6. I want, when summer's foliage falls,  
And autumn strips the trees,  
A house within the city's walls,  
For comfort and for ease—  
But here, as space is somewhat scant,  
And acres rather rare,  
My house in town, I only want,  
To occupy—a square.
7. I want a steward, butler, cooks,  
A coachman, footman, grooms;  
I want a library of well-bound books,  
And picture-garnished rooms,  
Correggio's "Magdalen" and "Night,"  
"The Matron of the Chair";  
Guido's fleet coursers in their flight,  
And Claudes, at least a pair.

8. Ay! and, to stamp my form and face  
    Upon the solid rock,  
I want, their lineaments to trace,  
    Carrara's milk-white block,  
And let the chisel's art sublime,  
    By Greenough's hand, display,  
Through all the range of future time,  
    My features to the day.
9. I want a cabinet profuse  
    Of medals, coins and gems;  
A printing press, for private use,  
    Of fifty thousand ems;  
And plants and minerals and shells,  
    Worms, insects, fishes, birds;  
And every beast on earth that dwells  
    In solitude or herds.
10. I want a board of burnished plate,  
    Of silver and of gold,  
Tureens of twenty pounds in weight,  
    With sculpture's richest mold;  
Plateaus with chandeliers and lamps,  
    Plates, dishes, all the same;  
And porcelain vases, with the stamps  
    Of Sevres and Angoulême.

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11. And maples, of fair glossy stain,  
Must form my chamber doors;  
And carpets, of the Wilton grain,  
Must cover all my floors;  
My walls with tapestry bedeck'd,  
Must never be outdone;  
And damask curtains must protect  
Their colors from the sun.
12. And mirrors, of the largest pane,  
From Venice must be brought;  
And sandal-wood and bamboo-cane,  
For chairs and tables bought;  
On all the mantle-pieces, clocks  
Of thrice-gilt bronze must stand,  
And screens of ebony and bone  
Invite the stranger's hand.
13. I want—(who does not want)—a wife,  
Affectionate and fair;  
To solace all the woes of life,  
And all its joys to share.  
Of temper sweet—of yielding will,  
Of firm, yet placid mind,  
With all my faults to love me still,  
With sentiments refin'd.

14. And as Time's car incessant runs,  
And fortune fills my store,  
I want of daughters and of sons  
From eight to half a score.  
I want (alas! can mortal dare  
Such bliss on earth to crave?)  
That all the girls be chaste and fair—  
The boys all wise and brave.
15. And when my bosom's darling sings  
With melody divine,  
A pedal harp, of many strings,  
Must with her voice combine.  
A piano exquisitely wrought,  
Must open stand, apart,  
That all my daughters may be taught  
To win the stranger's heart.
16. My wife and daughters will desire  
Refreshment from perfumes,  
Cosmetics for the skin require,  
And artificial blooms.  
The civet fragrance shall dispense,  
And treasur'd sweets return,  
Cologne revive the flagging sense,  
And smoking amber burn.



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17. And when at night my weary head  
Begins to droop and doze,  
A southern chamber holds my bed  
For Nature's soft repose;  
With blankets, counterpanes, and sheet,  
Mattress and bed of down,  
And comfortables for my feet,  
And pillows for my crown.
18. I want a warm and faithful friend  
To cheer the adverse hour;  
Who ne'er to flatter will descend,  
Nor bend the knee to power—  
A friend to chide me when I'm wrong,  
My inmost soul to see;  
And that my friendship prove as strong  
For him as his for me.
19. I want a keen, observing eye,  
An ever-listening ear,  
The truth through all disguise to spy,  
And wisdom's voice to hear;  
A tongue to speak, at virtue's need,  
In Heaven's sublimest strain;  
And lips, the cause of Man to plead,  
And never plead in vain.

20. I want uninterrupted health,  
    Throughout my long career ;  
And streams of never-failing wealth,  
    To scatter far and near —  
The destitute to clothe and feed,  
    Free bounty to bestow,  
Supply the helpless orphan's need,  
    And soothe the widow's woe.
21. I want the genius to conceive,  
    The talents to unfold,  
Designs, the vicious to retrieve,  
    The virtuous to uphold.  
Inventive power, combining skill ;  
    A persevering soul,  
Of human hearts to mold the will,  
    And reach from pole to pole.
22. I want the seals of power and place,  
    The ensigns of command ;  
Charged by the People's unbought grace,  
    To rule my native land—  
Nor crown, nor scepter would I ask,  
    But from my country's will,  
By day, by night, to ply the task,  
    Her cup of bliss to fill.

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23. I want the voice of honest praise,  
To follow me behind;  
And to be thought, in future days,  
The friend of human-kind.  
That after ages, as they rise,  
Exulting may proclaim,  
In choral union, to the skies,  
Their blessings on my name.
24. These are the wants of mortal man,  
I cannot want them long—  
For life itself is but a span,  
And earthly bliss a song.  
My last great want, absorbing all,  
Is, when beneath the sod,  
And summon'd to my final call,  
The mercy of my God.





## CHAPTER I.

### Sound Health For The Body.

How long do you desire and expect the various parts of your body to keep in fine condition to do good work for you? As long as you live? And how long is that? Eighty, ninety, a hundred years? Do you bear in mind, that if all parts of your body, except one, remain in perfect condition, you are going to be miserable in spite of all possible wealth, honor or other powers and gifts, in proportion as this one part is an important one, such as the stomach, the eye, the ear, etc.? In the days of thy youth, or as soon thereafter as you wake up to this important necessity, prepare for a happy old age, and for the dawn of eternity. Better make no mistake here. Is it not wiser to labor for these blessings, than to allow yourself recklessly to drift into the opposite condition, which is premature death or long suffering, total annihilation. Between these two must be our choice. There is no other alternative.

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*Through education this subject should receive  
closest attention.*

It may safely be admitted, that in these days of advancement few people are ignorant of the fact that health of body is one of the main essentials for happiness; and yet how little real knowledge the average man, woman or child possess on this subject would seem at times amazing. When we notice the errors that are being committed in that direction so frequently, and when we consider how few persons there are, who are enjoying perfect physical health, we can readily understand why the happiness among the people is much interfered with on account of ignorance and violation of the laws of health. Education needs to improve considerably in reference to the training of the young as well as of the middle-aged and old, regarding the care of their bodies. Though it is probably true that the teaching in schools has improved to some extent in this respect in recent years, and that the sanitary conditions of most of our schools and homes are undoubtedly better on the average to-day than they were, say twenty-five years ago,—but is this sufficient to insure a person from childhood up against the loss of one of the most necessary features for his happiness during his life-time: continued good health? I most earnestly advocate the

omission of rather any other teaching in the education of the young, than to neglect the teaching of the proper care of the body. The question "What would it benefit a man if he should gain the whole world and lose his own soul?" might with all due reverence be put with a slight change of wording regarding physical health, so as to read "What would it benefit a man if he should gain the whole world and lose his own *health*?" thus testifying to the importance of this essential regarding "The Happy Life." Bearing in mind the old saying: "An ounce of prevention is worth more than a pound of cure," this fact applies with particular strength to conditions of health, and as moreover the purposes of this book are not so much to teach how to cure the sick, but rather how to continue and retain sound health—in the following lines will only be stated come of the most important rules likely to prove of value as regards principles apt to insure continued health during a long and happy life.

*The stomach is one of the mainsprings of life and happiness.*

Good nutrition is the main source of steady work, good temper and self-control; often it is the straw in the balance between life and health, for instance in the days of convalescence. Someone has said

that diet is the philosopher's stone, by which a man can be made lively or sad, good or bad, lazy or studious, long or short-lived. This much is certain: Of all important duties of the human organism, eating is one of the foremost; the way we eat, and what we eat, has much to do with our health, happiness and longevity. Our stomachs are the mainsprings of the continuation of life and happiness. They are the chemical laboratories wherein is generated life-force. The possession of a strong digestive apparatus is therefore a valuable gift; but it is a fact that many a person with naturally weak digestive organs has secured better health and longer life by knowing how to care for them, than did the person of a strong digestive apparatus who lived in ignorance and violation of the laws of health. This important apparatus is probably as much abused by the quality and inferior method of preparation of our food, as by errors in quantity.

*Temperance in eating and drinking as important for securing happiness as is moderation in all things.*

"Stop eating before you feel stuffed; stop drinking before you feel heated," is one of Benjamin Franklin's advices, and it is a good one to observe. With the average person, instinct is as a rule a safe

guide in this matter, perhaps the safest; it is even so with most animals, only drunkards, gluttons, degenerates and insane, *i. e.* people with depraved appetites cannot be trusted in following their instincts. These fortunately however, are the exceptions.

*Instinct: The voice of the Creator.*

Intemperance while being one of the main causes of disease of the body as of the mind, is in itself a mild form of insanity. The average person, like even the animal, knows instinctively when enough food has been taken to sustain life, and again when more food should be consumed. Instinct is a wonderful guide; appetite is only one form of it. Did you ever realize what a wise counsellor instinct is? Did you ever realize how throughout creation in all forms of animal life it is a marvellous guide, like the Creator's voice speaking to His creations, His creatures. Who tells for instance to the little life imprisoned in the egg, in case the egg-shell does not burst by itself (as sometimes happens) that it must rap with its little beak on the shell till the latter does burst open, so it can come out into the world? Who tells the new-born that it must breathe, and how to do it?—You may answer. "It does so automatically." However, this may be questioned;



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but even if it were so, does not that prove in itself the wonderful wisdom of the Maker of such a perfect automaton? Who tells the lamb that it must not eat meat, but must feed on herbs, and only on certain ones, and must leave the poisonous ones alone? Who tells the young lion that it must not eat grass, but meat? Who tells the young dog, the young horse to walk on its legs, the young bird to spread out its wings and fly in the air; and so on and on? The answer we give, is: "Instinct that wonderful voice of wisdom inborn in all living things." Someone may say: "They learn from their parents." But even if this were so, which may be questioned, who told the young to imitate their parents, and do as they do? So again we come back to instinct, the wonderful voice of the Creator. (See in Chapter III: "Sensible Religious Principles Based on Facts" other evidences of the presence and wisdom, care and guiding of the Omnipotent Creator.) Therefore guard all your instincts, and in reference to the subject of nourishment: guard your appetite from becoming depraved, and you will have a valuable guide to help you decide many important questions regarding the health of the body and mind. "Stop eating before you feel stuffed, stop drinking before you feel heated," and you will be saved the thousand and one ailings of body as well as mind, that are the direct causes of

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non-observance of this important and wise principle, and which deprive such a vast number of people from true enjoyment and the real happiness of life.

*Diseases caused by immoderate eating and drinking.*

Some of the troubles in milder or more severe form thus caused by immoderate eating or drinking, are these: Indigestion, headache, constipation, disturbed blood-circulation, colds, catarrh, diarrhoea, nervousness, impure blood, liver-trouble, kidney-trouble, heart-trouble, numerous diseases of the digestive organs, appendicitis, sleeplessness, insanity. (See in Chapter II, article: "Influence of Body on Mind"). If you consider how a few minutes more or less eating daily will make such a difference in the happiness of an entire life, you will naturally ask: "Does it pay to eat or drink to excess?" Be a kind and considerate master to your own body; give the organs of digestion like faithful employees occasionally a rest, or even a short vacation, and they will do good work for you, and serve you for a much longer period than they otherwise could. Keep on overworking them, and they will begin doing poor work, rebel, refuse to accept additional material, go on a strike, or quit working altogether, which in the case of important employees such as the kidneys, the stomach, the liver (*i. e.* the inner

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organs) would mean stagnation sooner or later, failure of the whole plant, death to the entire system. It is the realization of this condition, which has caused many nations to accept occasional fasting as a part of their religion; so do the Hebrews, and among the Christian denominations especially the Catholics to this day.

*Breaking down of system caused by over-indulgence.*

If persons reflect a moment so as to form some estimate of the quantity of food they expect their stomachs to work into flesh and blood, in say only one year, by adding up their daily consumption, and then multiplying it by 365 to get one year's supply, they might be astounded at the wagon-loads of food they expect their little stomachs to digest, and they would perhaps rather wonder that the machine does not begin to break down sooner than it does. On the other hand, remember how often it has been proven that a person can go for many days without any food at all, and can live in perfect health for years on such a small quantity of food, which heavy eaters would suppose to be altogether insufficient. Some physicians have become noted for the remarkable cures of all kinds they have successfully accomplished by simply having

their patients go through a system of fasting (which means giving a rest to the digestive organs, as we require an occasional rest for other organs), and a system of dieting. Hot water should be taken on such fasting days, preferably mixed with milk, beef-tea, or other tea or coffee, in the place of meals, three times daily. And remember well, that on the day of fasting, you must also rest your mind and body from exertion of any kind.

*How to eat.*

“Eat in order to live,” and not “Live in order to eat,” should be the principle. We are not benefited by the amount of food we eat, but by the amount our digestive organs are able to digest. Do not neglect the care of the teeth. By their aid, part of the digestion is performed in the mouth, when the food is mixed with saliva. Therefore, little food eaten slowly and properly chewed, gives more strength and nourishment than large quantities swallowed hastily. It is the quality not the quantity that is of first consideration. A cheerful state of mind is also very helpful to digestion, and thus the old saying, “Laughter is healthful,” contains plenty of true meaning. Gentle physical exercise before eating is as helpful as a half hour’s rest after eating. Violent exercise (of body or mind) either before

or after a meal is highly injurious. It is well to eat at regular hours, with from four to five hours' interval between, three or four meals each day, and not to touch any food whatever between meals.

### *Easily digested foods.*

Among the most easily digested foods are: Eggs (raw, whipped or soft boiled), milk (raw or boiled), boiled rice, boiled tripe, sago, barley, tapioca, beef-tea, mutton-broth, raw oysters. Then follow: Chicken, turkey, pigeon, baked apples, oranges, boiled potatoes, lettuce, fresh fish, mutton. The time for the digestion of different foods varies from  $1\frac{1}{2}$  hours to  $4\frac{1}{2}$  hours. All food is more easily digested when boiled than when fried or roasted.

### *Stimulants and Medicines.*

Stimulating drinks to increase the appetite are highly injurious. Even the stimulating effect of medicines should only be resorted to when all other means fail to effect a cure. The use of stimulants and medicines has been compared with the act of whipping a tired horse. It may be the means of bringing the enfeebled creature safely to warm shelter, there to recuperate, but it may cause it to break down sooner, unless chance for rest and for

recreation is readily provided. God in His wisdom created a sort of reserve-fund in the system, which in a sound body (like the reserve-fund in a sound business) is of sufficient strength to counteract an occasional calamity without requiring the aid of outside help. If not compelled as a last resort to go borrowing, better rely on your own funds that may yet be in your system. Once you get started to borrowing strength from medicines, you may become too dependent on them. Stimulants of all kinds sometimes become the masters and overpower the users of same, as does occasionally the money-lender in business matters. Alcoholic drinks, morphine, opium, and other stimulants and medicines have destroyed many lives, and have often done more harm than good, though they may like the money-lender, in times of emergency prove of much real benefit. The vital force in the body is the only power that can cure disease, and all a medicine can do is to aid this power of life, which is at work constantly.

*The physician's help and value.*

Do not postpone going to the physician until it is too late for him to help you. Do not expect the impossible of him, *i. e.*, to bring the dead to life again. Select a conscientious and competent man,

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and seek his advice as soon as you feel the need, *i. e.*, when you find the general rules of hygiene do not improve your condition; and then obey him implicitly. Our system of paying physicians places them constantly in the eyes of many persons under suspicion of purposely keeping patients on their sick-list. The temptation to do so may often be strong, especially with physicians of small income and small practice. Would it not be better for the public as well as the medical profession, to follow the system of payment which is successfully in operation in many countries, *i. e.*, for a family to employ a physician the year round, at a salary according to the means of each family? In consideration of this salary, the physician visits the family regularly and examines the physical condition of each member of the same from time to time. Thus he is often able to check an illness before it has become serious, while with our present system he is often only called upon to help when it is too late, *i. e.*, when he can do but little in affording relief or prevent death. The system I am here advocating also gives the physician a more regular annual income, and removes all suspicion from him of acting on mercenary motives. For poor families there is this other advantage in this system, that if illness breaks out, they do not have the extra expenditure necessitated in times of illness, which with the pres-



ent system is particularly hard on them, when the father or mother themselves fall sick, as then there is all support for the family taken away from them.

### *Longevity.*

While a certain medical man recently made the remarkable statement that man after passing the forty-year-mark was of not much use in this world, and after reaching sixty should be removed by a painless poison,—Dr. Lyman Beecher Sperry of Oberlin, Ohio, shortly thereafter expressed himself as follows: “The destructive forces which bring about the present low average of longevity are manifold, but I believe that it is possible to enjoy health and activity up to a century and a half, by a proper understanding of the human possibilities and the exercise of this knowledge. Such is my conclusion,” he added, “after a third of a century of scientific study.” Probably a happy medium between these two extreme statements would bring us nearer to the truth.

### *Exercise and blood-circulation.*

A moderate amount of exercise is as necessary every day as a moderate amount of food, though over-exertion is as dangerous as over-eating. Take



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your exercise whenever possible in the open air ; or if indoors, in a well ventilated place, not in a room containing bad air, as is sometimes found in gymnasiums, school-rooms or other places where numerous people congregate, which air when heated, is particularly dangerous to health. There are few more successful ways for a man or woman to undermine their health and grow prematurely weak and aged, than to abstain from such lively, exhilarating, physical exercise taken in the pure air, as sends the blood pleasurable bounding through the veins, fills the thousands of lung-cells with pure, fresh air, is Nature's best medicine, and rewards immediately by giving the one thus exercising a new lease on life and a true sense of the joy of living, as can be so abundantly obtained in no other way. Goethe, the renowned German poet and philosopher, says somewhere : "What all wisdom of the wise has not yet discovered, that the happy child is practicing by instinct." Out-door exercise stimulates the action of the heart most beneficially ; it thereby purifies the blood and quickens the circulation of the same, which several functions are so valuable in retaining fine health, for the reason that the blood is that fluid in the body, which by circulation constantly rebuilds what is being used up. By active circulation good blood destroys disease-germs, which fact explains the reason why persons in sound health

may come in contact with contagious diseases without being necessarily affected thereby, when others with sluggish, impure blood would in their places succumb readily. By the aid of pure blood the vital force in the body cures many troubles without medicines. To exercise in fresh air produces a rosy complexion in most persons immediately. It is an indication of the blood circulating freely, therefore a rosy complexion is generally taken as a sign of good health, while cold hands and cold feet indicate insufficient circulation. The latter will cause the person having such, serious trouble sooner or later without fail. Plenty of exercise is the best prevention, also hot foot-baths are helpful. It is a curious fact that sour-faced dyspeptics, hypocrites and other such cranks, who object to these beneficial exercises and amusements (including dancing), and instead are seen stalking about in monotonous solemnity and false dignity, are the very ones who need such healthful recreation more than anyone: "To shake the cobwebs from their brain." See the happy children at their play. Compare their health and happiness with that of those who for some deplorable reason are deprived of this so necessary and delightful pastime. And likewise it is identically the same with grown-up folks, the "big" children. There are few better ways of dispelling attacks of the blues, than by such indulgence

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*Importance of fresh, pure air and sunlight.*

“And God breathed the breath of life into man, and he became a living thing,” is the way we read it in the Bible. This is as true today as ever. Between the cold stiffness of the dead body, and the vigorous frame of the robust athlete in the full enjoyment and beauty of physical perfection, there are any number of grades and degrees of healthfulness or sickly weakness, just as there are numerous grades between total blindness and perfect eyesight. To the extent that we vigorously inhale the breath of life, *i. e.* nature’s pure fresh air, just in that proportion are we often found either nearer the side of death or nearer the side of perfect health and strength, *i. e.* life. Did you ever stop to think how the millions of living things in the world are all feeding on this breath of life, day and night, asleep or awake, every moment of their existence sucking on that great strengthgiving force? Cut off your connection with the breath of life by being prevented from breathing for a few minutes, and you are cut off from the living, and though otherwise in the prime of health, you become immediately a dead corpse. Thus therefore we may well and truthfully say, a person is alive or dead often just in proportion as he receives plenty or little of that life-giving force into his system, which is thus a

gift coming directly from the wise and omnipotent Creator; yes, who knows but that this ozone, this life-giving force, is not perhaps the very thread by which we are in truth and reality of Him a part? Another gift the Creator has furnished in abundance, and which does not seem sufficiently appreciated by many persons, is: "Sunlight." Light is Life. Get plenty of it; yet as in all things in moderation; extreme exposure to sunlight causes sunstroke and other troubles.

*The best drink.*

Next to pure, fresh air and sunlight, pure fresh water is perhaps of the most vital importance to the health of the body. Water and milk are the two drinks that are Nature's direct gifts to man. Water is the most healthful and the most refreshing drink. It quenches the thirst more delightfully than all those drinks fabricated by man; in short, it is the best drink.

*The delightful benefits of the daily bath.*

As water is indispensable as a beverage, so it is equally valuable for bathing purposes. The distinguished pulpit-orator Henry Ward Beecher has been mentioned as the author of the well known state-

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ment: "Cleanliness is next to Godliness." There is no question, but that as frequent bathing cleanses and benefits the body, so it promotes purity of mind and morals. One of Benj. Franklin's twelve life-principles was: "Do not allow any uncleanness on yourself, on your clothing or in your home." In proportion as civilization has advanced and the laws of health have become to be better understood, so with the refinement of manners, also purity of person and of morals has been developed. One of the best proofs of the enjoyment, of the improved health and of the many other excellent benefits the daily bathing in cold water affords, lies in the fact that those who have once formed the habit, are enthusiastic in their praise of it, and would as well go without their breakfast as to discontinue the healthful pleasure of their daily plunge or sponge-bath. Those who have once tasted the delight, the cheerfulness, the feeling of moral as well as physical elevation which follows the vigorous rubbing of the body after the bath, could not be persuaded to give this comfort up again. Of the many different baths used for various purposes, the occasional indulgence in a turkish (or Russian) bath is especially to be recommended on account of the stimulation it affords to the pores of the skin, on account of the liberal perspiration it produces, which means the washing of the solid and fluid tissues, the blood

and skin, by passing water through them from within outward to the surface of the body, and on account of the fresh color it lends to the complexion, especially if the bather drinks water freely during the sweating process. The frequent bathing has this other advantage that it renders the person less susceptible of catching cold.

*Proper clothing a preventative of disease.*

It is well to observe such precautions regarding the clothing of your body as common-sense and moderation would demand, avoiding extreme exposure as well as too sudden change of clothing in winter-time, and avoiding also the folly of overburdening the body with warm heavy clothing in summertime. While much clothing is objectionable in winter-time, more dress-reform in that direction would seem particularly desirable for our comfort and happiness in the summertime. Who has not observed with amusement the actions of those droll people who put on a lot of clothing in the hot summertime and then suffer agonies, everlastingly complaining how hot they feel, and anxiously inquiring how they might obtain some relief. A look at the happy bather in his bathing costume it seems would like 'a word to the wise,' be sufficient in itself, making further suggestions superfluous.

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*The temperate climate is the best.*

The most beneficial temperature to live in is from 65 to 75 degrees Fahrenheit; and as temperance is beneficial in all things, so also the climate best adapted for healthfulness, long life and the highest development of man is the temperate climate.

*Overwork, rest, sleep.*

The rule 'Moderation in all things' applies equally also to exercise and work, as to rest and sleep. Allow yourself from 6 to 8 hours sleep out of every 24 hours. Sleep in a cool, well-ventilated room with sufficient covering so as not to get chilled during your sleep, as the temperature of the body is then lower than in waking hours. For various reasons it is not well for many persons to sleep in the same room. One bed for each sleeper should be the rule. Exercise moderation too as regards sexual intercourse. Excess in this direction is particularly harmful. Total abstinence is far better than over-indulgence; the mere momentary contact or intercourse with a person erring in this respect may permanently threaten your welfare bodily as well as mentally.



*Relation and influence of body on mind.*

In consequence of the close connection existing between body and mind, it is but natural that errors are often being committed in seeking to remove physical or mental deficiency or ailments by treatment given to the body, when the trouble lies in the mind, and vice versa. Deficient functions of the body are sometimes due to deficient functions of the mind, and vice versa. So energy or lack of it, activity or laziness, restlessness or phlegma, will-power or lack of it, self-control or lack of it, strength or weakness, misery or contentment, pain or joy, the normal or disturbed action of the heart, the stomach, the liver etc. etc. are the result as often of physical as of mental function. When we deprive our bodies for some time of proper nourishment, we are apt to suffer with headache; and if weakened through hunger and bodily exhaustion, we may become incapable of any kind of mental exertion, even to the extent of insanity. Numerous derangements of bodily functions produce corresponding effects upon the mind. Tea and coffee stimulate mental functions. Alcoholic drinks and narcotics intoxicate.





## CHAPTER II.

### Sound Health For The Mind.

It is all very true, of course, that a person is to a large extent merely the result of inheritance, education, surroundings etc., and we may consequently well agree with the advice of the humorist: "You can not be too careful in the selection of your parents," yet it is a very evident fact likewise, that "we are also to a large extent just what we make of ourselves." A naturally delicate child, through careful nursing and observance of the laws of health, oftentimes grows up to surpass not only in physical health and strength the well-born infant that is being neglected, but also often outlives the latter by many years. Such instances are so numerous that they need no further comment, and this fact applies the same in regard to mental development as in regard to physical development. Alas, some of the most promising young minds have ended their days in insane asylums, and do we not know that there are found among the most brilliant men the world has ever known, the names of those whose biogra-

phies tell us that they were considered dull and unpromising in their younger days?! At the same time it must be confessed, that if there is yet insufficient attention paid by a large class of people to the attainment of the highest degree of happiness through strict observance of the laws of physical health, there is evidently less knowledge yet existing regarding the laws of mental health.

*Virtues bring contentment;. and crime is often due to mental disease-germs, causing misery.*

There is no doubt that many persons would be a great deal better for it, if they would exercise as much care regarding what they put into their stomachs and into their brains, as they are in regard to what they take out of their pocket-books. The Bible says "As a man thinketh in his mind, so is he," and surely there is a heap of truth in these words. In these days we speak instead of 'self-hypnotism,' which means the same thing. Take any of the thousands of instances to prove this. For example: one man thinketh in his mind a good deal about what he hasn't got and is everlastingly coveting things of other people, he can see nothing he might be grateful for, and is therefore consequently proportionately discontent, unhappy more or less all the time; the other man though perhaps not having

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half as much as the former, thinketh in his mind with feelings of gratefulness about the things he does have, and lets others enjoy theirs. What is the consequence? The latter is the happier of the two. Have we not all met occasionally the always contented, though oftentimes penniless Happy-go-lucky, as also the constantly dissatisfied, though sometimes exceedingly wealthy Hypochondriac and Hypocrite? Cultivate the spirit of gratefulness; it will help you to be content, to be happy. Do you know that it is a fact, that good thoughts always incline to improve the health and to increase happiness? There are no end of proofs for that; and vice versa: bad thoughts do the reverse. These latter create disturbances in the mind as in the body, they put everything out of place and upset all nature's calculations. Through this very evident fact that good thoughts are a blessing and that vicious thoughts create trouble, we seem to recognize and learn one of God's divine laws. Therefore as helpful for physical and mental well-being as are Gratefulness, Kindness, Forgiveness, Love, Harmony, Cheerfulness, Temperance, Self-Control, Justice, and other virtues, so equally harmful are antagonistic spirits such as Ungratefulness, Malice, Revenge, Hatred, Quarrel, Whining, excesses of all kinds, injustice and other vices. As regards happiness, it cannot be denied that the practice of

various vices evidently affords some people momentary joy and pleasure; so it might be asked: Why then designate them as objectionable vices and condemn them? The answer is simple: Mainly and primarily we condemn vices for the reason, that the suffering they cause is proportionately much greater than the benefit derived, and common-sense teaches us to condemn such actions which prevent more happiness than they create. It is in fact thus evident that an action is virtuous or vicious just exactly in proportion as it increases or decreases happiness either for ourselves or for others. Who has not experienced the pleasure of giving presents to the loved ones, and has not been made happy in proportion as he saw he was creating happiness? And who has not felt regret and sorrow for having caused pain and suffering either to himself or others?

*Mental Disturbance Causes Disease of the Body.*

How powerful an influence the mind exercises over the body is further proven by such facts for instance, as that anxiety and grief often cause palpitation of the heart, that joy acts similarly, and that as the heart is thus affected by mental action, so are also other parts of the body; fear may cause an attack of cold perspiration, diarrhoea or dys-

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entery, while at other times mental disturbance may cause constipation. Strong emotions frequently cause fainting spells. Continued weeping has been known to produce the urine to flow. Indigestion or vomiting is often the result of bad news or other shocking sensations. A violent emotion is known to have changed the color of a person's hair in a single night; persons from the same effect have been struck dumb, deaf and blind. Great grief or great joy, especially if coming suddenly and unexpectedly, have caused instantaneous death, and that persistent torturer called "worry" is counting its victims by thousands. Remarkable instances of the influence of the mental state of the mother upon the physical as well as mental condition of the babe illustrate this fact still more plainly. In these few instances we see how the health of the body is affected by disturbed actions of the mind, precisely as it is by certain poisons, chemicals, etc., while a happy and cheerful state of mind is not only essential for the continuation of bodily health, but equally valuable in times of bodily sickness for the purpose of furthering the reconvalescence of the sick. It is no doubt due to these indisputable facts, that the so-called Faith-Healers have fallen into the unfortunate error that *all* diseases of the body can be cured through the influence of the mind; this is another instance of going into extremes and of the unavoidable consequences: disappointment and trouble.

*Proper Exercise of Mind as Necessary as that of the Body, Both Being Composed of Various Parts.*

It has been proven that as the body consists of various parts, so does the mind. As we speak of the body either as a whole, or of the different parts of the same, such as the arms, the legs, the chest, the head, etc., and as these are each again consisting of smaller parts, such as the upper-arm and the fore-arm, etc., and as these can again be divided into still smaller parts—so we may speak of the mind as a whole or we may speak of its parts, as like the body it consists of parts, each of which may again be divided and subdivided into smaller parts. Thus we speak of: the Will, the Memory, Perception, Attention, Imagination, Observation, Conception, Logic, Judgment, Reasoning, Retention, etc., and in speaking of this or that person, it may be said for instance: “He has a fine memory, but his judgment is poor,” or “he has a fine memory for names, but a poor memory for faces,” or “his power of observation and his logic are excellent, but he is evidently devoid of all will-power,” or “his reasoning seems faulty, perhaps partly on account of his strong imagination,” etc., etc. And while we advocated for continued sound health of the body the exercising

of all parts of same, so for continued health of the mind the exercise of *all* its parts is essential. The object of this book, however, being merely to mention such features which benefit the happiness of an individual, therefore as in the previous chapter in speaking of the necessity of physical exercise we could not go into details such as would be found in a book on gymnastic exercises, so we must in this chapter refer the reader to books on Psychology and Psychic Culture for further details regarding the care of the mind. Excess in the exercise of the mind is as harmful as is excessive exercise of the body. Excessive mental labor not only fatigues the mind but also the body, just as excessive physical labor not only fatigues the body but also the mind.

### *Dangers of Abnormal Development of the Mind.*

Statistics of physical training prove that there is a limit of strength and endurance existing in each person, which no amount of training can overcome without grave dangers to a complete breakdown (professional athletes often die of consumption); so abnormal development of the mind has often caused grave mental troubles, nervous prostration, insanity, etc. Moderate, harmonious development of the whole body and mind, it is true, may not be apt to produce astounding athletes or geniuses, but



it is more inclined to give happiness and long healthy life, than can be secured by abnormal development of some special part of the body or the mind. The ordinary farm-horse is generally apt to be more useful than the abnormally developed race-horse; and in spite of the great care given to the latter, the former has better prospects for long life, as the latter is constantly exposed to dangers the former knows nothing of and has no reason to fear. The persons whose minds are abnormally developed *i. e.*, those who are exceptionally talented and able in a certain direction, are apt to be proportionately weak in another; they are the ones who are liable to be eccentric, if not partially insane. Many insane persons are perfectly rational in all respects but one special one, and will therefore appear sane to everybody until this weak spot *i. e.*, the diseased part of their mind is touched, just as a person may be physically in perfect condition, excepting for instance the loss of a finger, a hand or an arm, or having weak lungs or other larger or minor defects. In these cases, plenty of rest, good nourishment and appropriate treatment with strict observance of the laws of health, will oftentimes accomplish splendid results, even secure perfect restoration of the diseased part. We know that while there are not many persons who are enjoying perfectly sound physical health, there are



at the same time comparatively few who are so diseased physically that they have to be put into hospitals. Likewise there are not many persons who may be said to be perfectly sound in mind, though there are but a comparatively small number who are mentally so diseased that they have to be placed into asylums, the great majority of the people being neither perfect in body and mind, nor altogether diseased and entirely broken physically or mentally.

*How to Retain Sound Mind to Old Age.*

The brain is the digesting apparatus of mental food as the stomach is the digesting apparatus of material food; while we must furnish each of these apparatuses daily a moderate amount of wholesome food, the overloading process is as pernicious in one case as in the other. There is no more reason that we should in old age become total wrecks physically, as there is that we should become mentally totally helpless. Thank God, He has enabled us, and teaches us, in this here book for instance, to prevent either misfortune. As you must be careful as to the quantity and quality you expect your stomach to digest, so you must likewise exercise the same care as to what you put into your mind in the way of mental food. Therefore choose for in-

stance your reading matter with care ; the books you study and the topics of conversation you select or enter into ; in fact everything which has an influence upon the direction in which you engage your mind to work in, should consequently receive careful attention. It has been mentioned before, that many persons,—if they would observe the same care as regards what they put into their minds and stomachs, as they observe what they take out of their pocket-books, would be mightily benefited by such proceeding. Light food as light thoughts are at times as good or better to indulge in than those that are more substantial, and vice versa. “Variety is the spice of life,” is appropriate here as in other matters in behalf of the attainment of happiness. Exercise *all* functions of the mind. It is an old saying that we cannot remain at a standstill, that we must either progress or retrograde. It seems a prevailing error with many, to think that this rule does not apply to themselves as regards their mental development. We seem inclined to overburden the mind of the young, and let that of the old and middle-aged go to rack and ruin. What a terrible and disastrous mistake this is regarding our happiness ! Awakening to the realization of the misery existing in the world which is arising largely just from ignorance,—educators have put forth an almost superhuman effort to crowd into the child’s

brain everything anybody has ever heard of, discovered or invented; consequently the abominable process of so-called 'cramming' is practiced in many schools at the present time to an alarming extent, these ambitious educators themselves having tumbled into the common error "to fall from one extreme into another."

*Danger of Overtaxing the Minds of the Young.*

Laws have been enacted against the employment of children in severe physical labor, but no such fostering care does the state as yet bestow upon the young as regards their minds and brains. The harm that is thus done to children through ignorance of well-meaning parents who are in the end themselves sufferers for the disappointing results caused by their immoderate ambition for their children, is pitiful; it is therefore herewith referred to as a cause of much unhappiness. Most physicians know of this through personal experience in their practice. Dr. W. A. Hammond mentions the case of a boy with a large head, prominent forehead and all other signs of mental precocity, who was brought to him by his father, the latter relating to him that when the child was only five years old, he had already read the first volume of Bryant's History of the United States, and was preparing to

tackle the other volumes; that already then he read the magazines of the day with as much interest as the father did himself, and conversed with facility on the politics of the period. "But," continued the grief-stricken father, "all that is different now; a great change has taken place within the past few years; the boy has begun to walk in his sleep, chorea has made its appearance, he has recently had a well-marked epileptic paroxysm, his mind is wandering and is, I am afraid, permanently weakened." Cases of a similar nature are of not infrequent occurrence. And while the mind may not always show the disastrous results of overwork within so short a period as a few years, the fact that we have so few people who retain strength of mind to a happy old age is largely due to lack of knowledge regarding the care of the mind, in youth as well as in later years. Some persons, as the years roll on, become mentally weakened by lack of exercise of the various functions of the mind, as often as by overwork. This need not be. It is to be hoped that the system of trying to cram all the knowledge that he is to acquire into the days of his youth, and stop all further training of the mind when school is over, will give way to a plan which will afford persons in middle age, and even in later years, better opportunity for systematic continuation of mental training, than is at present furnished. This is the best way

of keeping the mind healthful, vigorous and alert to old age. It has been said of Socrates, that he began the study of a language when eighty years of age. Let us profit by his example.

*The Mind a Store-House of Knowledge.*

The mind has been called the store-house of knowledge. Let us be careful therefore what we accept in this store-house; fill it with beautiful things, and your mind will be accordingly; fill it with horrible things, and your mind will be accordingly too. Whatever enters the mind through our senses, remains there for a long or short period according as the impression made was strong or weak. Consequently we can sometimes remember circumstances that happened a long time ago perfectly plainly, while vice versa recent events may have become quickly extinguished. Whatever we see, hear, feel, taste, smell—everything leaves its impression on the mind. Our minds consequently are sound in proportion as the impressions made are sound. A person inclined to store in the mind as facts what in reality are not facts, in that proportion becomes of unsound mind. A person accepting falsehoods as truths, truths as falsehoods, thereby becomes mentally proportionately of unsound mind; such persons' reasoning would necessarily have to be

wrong in proportion accordingly. For when we form conclusions, when we think, we merely do so by reading from the impressions on our mind just as we read from a book the impressions that are on its pages. So we use terms in speaking of the mind the same as in speaking of a page in a book; if nothing can be read from it, we say it is a blank; strong impressions on the mind as on the page last many years, light impressions fade quickly, etc., etc., and when we try to recall something from our memory, the action is similar to turning over the pages of a book, till we find what we know is somewhere printed in it.

### *Influence of Speech, Conversation.*

What we say, is the result of our reasoning, and every time we thus make a statement, we refreshen the same anew in our minds. Franklin says "When you speak, speak as you think; avoid sneakish ways, so that your thoughts may be without blemish, and just." The soundness of this advice is evident, for the person who does not speak as he thinks, thus confuses his own mind proportionately. Every time he makes a statement contrary to what is written on his mind, he creates a false impression there; and if he does so frequently he creates in his brain what might be called a false mind, along-

side of his right mind ; if this act is repeated often and for years, this false mind may grow so extensively that the person may at times himself not know when he reads from his right mind and when from his false mind. Such persons form that class of mildly insane, who are spoken of as suffering from hallucinations ; they are people who while not necessarily so insane that they have to be confined, yet at times by their actions and words give the impression as not being in their right minds. Thus we find another of God's laws of punishment meted out to the falsifier of the truth, to the deceitful, to the fraudulent criminals and to other like characters. This fact largely explains the cause why in court-proceedings it is often so difficult to decide whether the perpetrator of a vicious act is a criminal or an insane ; the greater the crime, the more plainly evident is this relation between crime and insanity, and it does not happen infrequently that such unfortunates are transferred from the prison to the asylum, or vice versa.

*Beauty of Face Dependent as Much on Health of Mind as on Health of Body, The Science of Physiognomy.*

As thoughts *impress* themselves upon the mind, so the actions of the mind seek outward *expression*



on the face; thus we have the frown, the smile, the expression of benevolence, haughtiness, and in fact the various facial expressions for all emotions which the mind is experiencing. We speak of the language of the eye; and the entire science of Physiognomy is based on this fact, that: frequent repetitions of certain emotions finally produce a lasting impression upon a person's face. Consequently it is evident that it is possible from the face to judge a person's character, though we must bear in mind that how to do so exactly in all cases may be no easy matter, as we cannot understand any science thoroughly, until we have made a thorough study of it. The lunatic is apt to look different than the man of noble character, the thief and villain different than the honest and upright man, the philosopher and man of education different than the idiot or fool, the insane different than the man of sound mind. Beauty of face is an aid to happiness, secure it by proper training of the mind; that is the most rational way to accomplish lasting results in this respect.

*Music; Its Influence on Mind and Body.*

The influence of music over the mind (and body) is not yet fully appreciated. Calm, soft, slow, gentle sounds quiet the mind and create impressions of



peace and repose; they are a comfort to the sick and weary, and have the power to cure some mental troubles such as insomnia, etc., for does not already the mother's instinct for instance tell her to hum a lullaby for the restless baby, so it will more readily go to sleep? Loud sounds on the contrary, especially when coming in rapid succession and in strong rhythmic pulsations, excite and arouse the mind and body to action; so the bands of regiments in playing martial strains are considered invaluable as an aid in war to lead the soldiers to victory; these latter sounds consequently are painful and harmful to the delicate and sickly, as instinct teaches them that rest to the body and mind is what is most needful in their cases. The benefit of calm, soft, slow, gentle Music for invalids is beginning to be better understood, and should be utilized more extensively in hospitals and asylums as real blessings and sources of comfort and relief to the sick and suffering.

*Influence of Mind Upon Mind; Contact With Persons of Sound Mind Beneficial to Happiness, and Vice Versa.*

Just as contact with a person afflicted with a contagious disease may destroy anyone's physical health, so intercourse with people of more or less

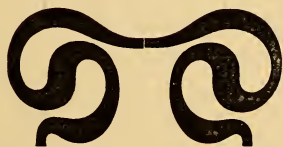
unsound minds is equally dangerous to our welfare and happiness. Insanity has been proven to be contagious under certain conditions. The influences of companions is known to be great; and we are thus bound to be influenced by our friends as we are bound to exert an influence over them, all tending to increase or decrease our and their happiness in proportion to the strength of the mind exerting the greatest influence.

*The Well-Trained Mind a Powerful Aid to Happiness.*

In the last two chapters will be found ample evidence of the benefits arising to a person's happiness from the proper training and exercising of the mind. Self-control, *i. e.*, the mastery of the mind over the body often proves to be one of the greatest safeguards regarding happiness and success in life. Therefore be wise in this respect and you will have gained a strong point, and you need fear none of the many sufferings that come to those who from ignorance or weakness fail in acting according to this, one of God's never-failing laws, manifested abundantly throughout His creation. At the same time it is unwise to overestimate the force of will-power. We are all liable to be influenced in our actions by the condition of our bodies, and there

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are many instances where the mental condition of a person is so entirely dependent upon physical conditions, that mere will-power or moral persuasion cannot exert the least influence. Everybody's will-power has its limit somewhere. (Further mention of this subject is made under the heading "The Knowledge of Human Nature," in Chapter V.)





## CHAPTER III.

### Sensible and Successful Business Principles.

The two main reasons why a man's business or profession exercises such a powerful influence on his happiness, are : First, that his business or profession generally represents the main and most important work of his whole life-time, *i. e.*, it determines the manner in which he is to be of service to the world (or community) ; and second : That it represents generally the main source of a person's income through life, *i. e.*, this his life work entitles him to a proportionate share of material benefits (for himself and those he cares for), which he is to receive in return for his services to the world (community) in accordance as these latter are more or less valuable and of benefit to humanity.

#### *Choice of business or profession.*

Consequently it is very proper that a person should exercise the greatest caution in deciding

what business or profession he will engage in; this step is probably the most important in his life-time, both as regards himself, those dependent upon him, and the world at large. We can readily see of what importance this is to him and his people, and it is evident why it is of like importance to the world at large, *i. e.*, to the community he lives in. A community (a "union," that has many things in "common") has been spoken of as being in some respects like a family. Now supposing in a family the arrangement of the household is as follows: To the father are being given the little dolls to play with, the mother is told to go out and play foot-ball, the little girl is expected to support the family, and the little boy is told to sew, cook, and do house-cleaning; what a nice fix they will be in. So in a community, if the most intelligent man is doing the work of the boot-black, street-cleaner or scavenger, and the most ignorant are acting as mayor, judge, minister or teacher, etc.,—the result can be readily imagined. Hence let a person upon deciding what business or profession he will engage in, be guided primarily as to what his particular gifts are. Choose not so much as to whether there are many honors or much money-recompenses connected with certain occupations, because no one can expect such in any profession unless he has the necessary qualifications and fondness for that special work. Do not

reason wrong, and do not expect to be successful by putting the horses behind the wagon. The fact in the case is, that rewards in the way of money-recompenses, honors, etc. are conferred upon a person in proportion as he proves himself of value, of actual value to his neighbors, his community, the nation or the world at large, no matter in what capacity. Let us remember that the few exceptions that are to this truth, do not make the rule, no more in this connection than in any other case. "He who does nothing for others, does nothing for himself." is an old true saying. The reason for lack of success is with some persons to be found in the single fact of their having what is called "missed their right calling;" these unfortunates have chosen the wrong profession for themselves, and this fact accounts for much of their consequent unhappiness. Persons incompetent in their line of work, are apt to do more harm than the tramp, the idle; the latter does nothing of value, it is true, but he is not apt to do much harm either. As he does nothing for anybody, so nobody does anything for him. The incompetent, the scoundrel, the criminal, however does something to others, and as a rule consequently the community through the law does something to him, especially to the two last named gentlemen. "As we sow, so we are apt to reap," there is no mistake about that. We all remember the advice of

the experienced business-man and well-meaning father, who in frank confidence said to his son: "My boy, honesty is the best policy; you can believe me, for I have tried both."

*The Knowledge of What Creates Real Happiness  
Will Make this World a Paradise.*

Oh, what a heavenly paradise this world may be some day, when everybody will be perfect in his line of work, when everybody will understand more fully his duty toward securing happiness for himself and others! God surely created this world beautifully enough for the highest possible happiness, and all what prevents making it a veritable paradise to-day is the imperfection of the individual, his ignorance regarding what causes true happiness. So there are for instance those persons who foolishly believe that the height of happiness is found in idleness, when in reality the opposite is the truth; so there are many others who foolishly believe that unrestrained self-indulgence and excess of all kind secures the height of happiness, when in reality (as is shown in the preceding two chapters) the opposite again is the truth, and so on and so on. The one longing for idleness never learns much of anything thoroughly and never applies himself earnestly and successfully at anything, he is therefore n. g., no good for anything, not wanted any-



where, does nothing for anybody, and nobody therefore does anything for him. Still he wants things, and so he tries to get them in a dishonorable, in an unbusinesslike manner, by misrepresentation, lying, cheating, stealing, begging, robbing or in any old way, unlawfully if necessary,—but oh, “the road of the transgressor is hard,”—and consequently we find the majority of such characters most of the time in want, suffering, and misery; and why? because they are seeking happiness in the wrong direction. They are on the wrong track. And thus while these misguided fools and unfortunates—those dishonest, mean, deceitful, unscrupulous, incompetent, lying characters, to whose lives we owe most of the trouble that is in the world—find themselves as a rule sooner or later in bankruptcy, in prison, in hospitals, asylums or in like misery, we see on the other hand that the prominent places of responsibility, of honor and liberal remuneration are occupied as a rule by the men of the opposite type.

*“Fair Exchange Is No Robbery” Is the Foundation-Principle of All Sound Business-Transactions.*

Incompetent individuals are not apt, if they ever by accident of birth or inheritance get there, to remain long at the head of permanently successful

business-enterprises. It is not a mere theory, but a fact easily proven, that the sound fundamental principles of upright responsibility are the characteristic traits of the superior business-man, and that the strict observance of these Christian virtues thus often make the latter's success in the attainment of happiness not only as regards his professional duties, but throughout his life. Let me repeat once more that exceptions do not make the rule either in this or in any other instance. There is no question but that those who have chosen their professions or business as suggested in the beginning of this chapter, experience a joy, a pleasure, a perpetual happiness in the daily performance of their occupation or profession, that is utterly lost to that man or woman, who toils merely in order to make money. Those who have chosen their life-work without that higher and nobler incentive to work, *i. e.*, to do their share for the welfare and happiness of their fellow-men, slave along without this delightful and ennobling spirit, which acts like a constant stimulant to renewed efforts, and lends a charm to one's daily duties that cannot well be procured in any other way, and without which one cannot well reach the highest success and happiness possible. Thus the honorable man through meritorious deeds of righteousness, of honor, of justice, not only wins the respect and gratefulness of his

fellowmen, but receives from them honors in return; likewise he who benefits others in a material sense, receives material wealth in return, money being merely the means of exchange for services rendered. On the other hand, if anyone, as a rare exception to the rule, should perhaps scheme sometime successfully to reap where he does not sow, he yet can never enjoy full happiness, both on account of being haunted by the realization that he is not really deserving, as on account of fear of dishonor coming to him upon being perhaps at any time unmasked as a swindler, and for fear of dreaded punishment which will overtake him sooner or later as a matter of probability, if not necessity.

*The Foundation-Principle of Civilization Versus Barbarism.*

According to Blackstone, the eminent authority on law, the beginning of civilized commerce was accomplished when the first law was enacted, *i. e.*, when a couple of savages who had hitherto been hostile to each other, managed to come to an agreement, not to seek to harm each other any further by endangering each other's lives and belongings, but from henceforth to rather help each other by friendly intercourse. This idea being the origin of all civilization,—and as any law in order to work successfully requires immediately a second

law to determine what shall be done with any transgressor of said law,—thus also were established laws of punishment for those who would transgress the laws of peaceful intercourse. In time finally communities were organized, and labor was divided among the people of such tribes or colonies, so that some individuals would devote themselves to building dwellings, others to do the farming, others to do the hunting, others to make the clothing, etc., etc. And what was the ultimate object of all these changed arrangements? Only this of course: To increase the welfare and happiness of these people. Therefore let us bear in mind, that a people can succeed in attaining that ultimate object only just in proportion as they will thus not work merely for themselves, but for the benefit of others, *i. e.*, for the benefit of the whole community. Thus we see plainly the main point of difference between barbarism and civilization, namely that the barbarian seeks to benefit only himself and does nothing to benefit his neighbor, while the idea of civilization condemns this principle as harmful to the highest possible enjoyment of life and ruinous to the people's happiness, and advocates instead in the beautiful words of wisdom and goodwill to all,—the principle: "Love thy neighbor as thyself," which is to be observed in words as well as in deeds. And so it is self-evident and needs no further com-

ment to show, that just exactly in proportion as an individual, community, nation is acting more or less according to the first or second principle stated, do we find such to be a barbarian or civilized individual, community or nation, and the degree of happiness each attains is consequently proportionate. This can readily be seen, for instance by picturing life in a community, where the judge (irrespective of right) is sentencing those not bribing him, where the minister (irrespective of right) is preaching morals to suit those who pay him most, where the teacher (irrespective of right) is neglecting those entrusted to his care whose parents pay him least, where the physician in order to keep busy does his best to spread instead of checking disease, where the merchant sells goods which he can make a big profit on, irrespective of whether these goods be worthless or not, where the city-fathers (irrespective of the welfare of the people) issue licenses for anything and to anybody so long as the latter pays a good price for such privileges, where no one can trust the other, where everybody is so smart as to aim for the highest possible happiness in a manner which a little common-sense and investigation proves brings the greatest misery. Oh! God, save us from such an existence among wolves in sheeps' clothing, from a life in a land of barbarians, wearing the cloak of civilization; there

are two kinds of hell on earth, this is one, war is the other. Now take a look at the other community, where on the contrary the opposite condition to that just described, is plainly evident all around you, namely: Equal justice to all, special privileges to none, governed by conscientious men of ability and of noble character, the business-interests in the hands of persons of integrity and honesty, where the ministers are God-fearing men, alive with the true Christian spirit, preaching tolerance and advanced common-sense ideas of morality and religion and truth, where competent physicians and sanitary conditions assure continued health, the ravages of contagious diseases being proportionately unknown there, where the education of the young is in the hands of men and women of superior intelligence and responsibility, in other words: where there is being practised in daily life the doctrine of Christianity: "Do unto others, as you would have others do unto you." If life in the first described community is genuine misery (hell)—life in the latter community by comparison might perhaps not unjustly be called: true happiness (Heaven). So it seems left largely to us what we make of this mother earth. What shall it be? Remember that you and I are much like the other fellow, and so the actual result of what the world is and is to be, is determined by the daily



doings of just such as you and I perhaps as much as by the actions of anyone.

*Money and Its Influence on Happiness .*

While the statement: "Money is the root of all evil" is evidently an exaggerated one, so the idea that all things can be measured from the money-standpoint is wrong in the other extreme, though we still hear occasionally the foolish remark, "With money you can buy everything." But we are not apt to hear this remark from the very rich, who have had some experience in this direction. A millionaire, who is a so-called 'self-made' man, recently said to the author: "As a young man, when I was very poor, I used to live as thousands of other poor people do, namely with this predominant desire: "to get plenty of money," for I reasoned to himself: 'Then I will be happy indeed, as then I can have almost anything I want.' Now, that I am rich—now, that I have all the money I wished for—I see, that my reasoning was faulty. For I have found that the most precious things of this world are the very ones that cannot be bought with money. How much is a mother's love worth? How much a father's? True, many a woman can be secured as a wife, who would not marry you if you were poor. So, then envy the poor, for verily



the woman who marries you for your money, will make you a bad wife; the rich are surrounded by that sneaky, snakey crowd of false friends, who flatter and pretend friendship while they are only plotting perhaps and waiting for a chance to rob you, but the poor man need fear no such troubles. How much money does it take to be able to tell the rascal from the true friend, how much to win the real unblemished, genuine love of the child who has turned away from its home, how much to regain the lost affection of a wife, the forgiveness of a mother, how much to bring back to your home the drunkard son, the wayward daughter, how much does it cost to make them as they were before they brought disgrace upon you and themselves? Name all the lovely affections of the human heart and the sweet virtues that make life worth living, and state the price for each, so I can buy them. Can you do it? Hush up, poor mortal fool. How much money will restore lost health, for how much can I buy a handsome face, a fine physique, the vigour of youth, new eyes, new hearing, a new stomach? How much money will restore the sound mind to the insane, how much silver coin does it need to bring the dead to life again, how much gold will calm and give peace and rest to the troubled mind and the awe-stricken conscience? And how much does it cost for a peep into eternity? Ah, when I was poor, I

used to envy the rich, seeing them surrounded by luxuries and beauty, at tables loaded with all the delicacies for eating and drinking that the market provides and the appetite can wish for; now, believe me, I begin to understand the wisdom of the Bible words, "In the sweat of thy face shalt thou eat thy bread;" for it is the laboring man with his dinner-pail in his lap who plainly shows greater enjoyment over his meal, than I have ever seen demonstrated at the most gorgeously rigged-up dining-table of the wealthiest." The possession of great riches brings with it responsibilities, temptations and other dangers which the average individual has no conception of, because he does not experience them; so too some of the very rich have no idea of the trials and sufferings of the very poor. 'Extremes meet' is an old saying referring also to this case, for extreme wealth is a danger to a community the same as is extreme poverty. True happiness is more apt to be found with families in moderately comfortable circumstances. Money is of real value to happiness only as far as it is necessary to satisfy our actual wants, beyond that with its dangers, responsibilities, temptations it may prove a greater hinderance than help to continued happiness. It is undoubtedly in accordance with this fact, that the masterful judge of human nature: Goethe, said, "Only he truly enjoys life and liberty,

who daily must labor for it," while often elsewhere too and in the Bible also we find frequent allusions to this circumstance. It can thus be well comprehended that many millionaires realizing this, have learned that of the numerous ways of managing their wealth, there are wiser and nobler ideas to be carried into execution, than are found in egotistical self-indulgence. In business-methods as in all things the standard may be either high or low. J. J. Rousseau has well said: "Nothing on earth is unchangeable; everything has its growth and its decay." Therefore, whatever calling you enter upon, aim at a high standard and bring to the work an unwavering constancy. It will increase your happiness. Yet do not aim too high; do not attempt the impossible, for such an attempt could be of no benefit to anyone, and would only cause you disappointment.

*Labor-unions; Their Benefits to Happiness, and  
Their Dangers*

"In unison there is strength," is a true and well-known remark, which in the case of labor-unions is proven to be no exception to the rule, and if conducted in an orderly, conscientious, business-like manner, they are of decided benefit not only to the employees in all branches of labor, but also to

the employers and to the community, the nation, the world at large. How beneficial and how necessary in our day they are proving themselves to be for the laboring man, is best shown by the fact that their strength and influence have developed rapidly and are constantly increasing, and how helpful too they are to the employer, *i. e.*, to the *conscientious* employer, may be seen from this circumstance, that the latter need not fear so much any more the competition of the unscrupulous employer, who—if he could—would cut the employees' wages to a mere pittance, thus enabling him to undersell and possibly financially ruin those employers who would pay their employees decent wages, sufficient to enable them to live with their families, as God intended that they should. It is further evident that this modern system, like any system which helps satisfactorily to regulate the intercourse between labor and capital, must of necessity prove to be beneficial to the community, the nation and the world at large.

All these benefits are however cruelly demolished, causing no end of trouble and misery to labor as well as capital, when such unions attempt to dictate to employers in an offensive, domineering manner and demand concessions of the latter, which they for good reasons are unable to grant.

*Superior Business Standards Are the Result of  
Superior Education.*

Education is the most important factor in developing a high standard in business-matters as in everything else. The educated man, the man of intelligence, the conscientious man, being so superior to the uneducated, arrogant, conceited brute in every respect, the former must of necessity have altogether different ideas regarding business-matters, and consequently a proportionately superior standard, while the latter's narrow views of life and men, his mental inferiority and his exceeding egotism do not fit him to be entrusted with great responsibilities such as a large capital represents. As a brutal person is generally unsafe to have around, and as money is apt to appeal to his vicious passions with particular force, a country is in a sad plight where such individuals are given a chance to handle the business-interests of the people. The most dangerous and most harmful of all aristocracies in the world therefore consists of just such individuals, people who are esteemed not for what they—*are*, but for what they—*have*, *i. e.*, the money-aristocracy. Why? Because such a society represents all the vices of an aristocracy without its redeeming virtues. The proof of the ruinous influence of a money-aristocracy upon a country is found only too abundantly

in the pages of history. Fortunately not all persons of large wealth are altogether egotistical and devoid of a higher sense of responsibility toward their fellowmen. While there are some big concerns who are seemingly forever at war with their employees, as is shown by frequent strikes, etc., there are also others who on the contrary demonstrate a most philanthropic spirit towards their employees. These are not only practicing, "Do unto others as you would have others do unto you," but are moreover setting one of the noblest examples regarding the realization that "capital is a sacred trust," or as the Bible has it, that "For unto whomsoever much is given, of him shall much be required." Among the foremost of this class of millionaire-philanthropists, who are eminently successfully carrying out this idea in practice, we would mention the grand work that has already been done, and is being constantly carried on in a larger and larger scale, by Mr. Nelson O. Nelson of St. Louis.

*The System of Profit-sharing Liable to Solve All Difficulties Between Labor and Capital.*

Mr. Nelson is one of the fathers of profit-sharing in this country, and during the entire period in which he has been the head of the N. O. Nelson Manufacturing Company, he has not encountered



a single strike or labor-disturbance of any kind. Andrew Carnegie has founded libraries (the Homestead-Strike too is still in the memory of the people) ; Peter Cooper, Stephen Girard, Leland Stanford devoted their wealth to educational purposes ; Baron de Hirsch and George Peobody devoted their charities to more ameliorative ends ; but it remained for N. O. Nelson to bring philanthropy into the hard and supposedly soul-less business-world. If Nelson were an ordinary man, he would to-day be several times a millionaire. But he will not be "disgraced by dying rich," which was the fiat laid down in Andrew Carnegie's "Gospel of wealth." Nelson owes this to his magnificent charities. Besides being the founder of the communal town of Le Claire, Ill., where some of his factories are located and where many of his employees live, Mr. Nelson is also the head of the company which bears his name, doing an annual business on the profit-sharing basis approximated at some \$3,000,000, and employing about 600 men. Robert Hunter, well-known as an authority on social and economic conditions, recently stated, "Employers may be divided into three classes. There is that class, which apparently holds that the working man is able to earn his daily pittance solely through the kindness and generosity of themselves. These laugh to scorn the idea that anyone but they have rights which are bound



to be respected. It is this class which is largely responsible for labor-troubles. The second division, I should say, is composed of those employers who, while willing to allow their men what they call a 'square deal,' nevertheless believe in 'divinely commissioned' class-distinctions, and, while they are willing to give labor a degree of credit for what it accomplishes, are convinced that it should be kept in its proper place, although they never are quite sure where that is, beyond a general belief that it is 'somewhere at the bottom of the heap.' The third class—all too rare—realize the fact that it is labor which produces their profits, and are not afraid to show an open recognition. Under such auspices the profit-sharing business has attained most favorable results."—The objection raised by some employers against the profit-sharing business, is: "I see no justice in my sharing my profits with anyone who will not share my responsibilities nor either my losses."

*President Roosevelt on "Ideals in Business Life"  
and "Uses of Great Wealth."*

Here are a few quotations from a speech regarding this subject by President Roosevelt: "It is a good thing to have extraordinary material prosperity, if we use this material prosperity aright.

It is not a good thing—it is a bad thing—if we treat it as the be-all and end-all of our life. If we make it the only ideal, if we permit the people to get before their minds the view that material well-being carried to an ever higher degree is the one and only thing to be striven for, we are laying up for ourselves not merely trouble, but ruin. I feel the faith and hope that we shall not permit mere material well-being to become the only ideal, also because I believe that more and more we shall accustom ourselves to looking at the great fortunes accumulated by certain men, as being nothing in themselves either to admire, to envy or deplore, save as they are used well or ill. If the man who has accumulated a great fortune, uses it ill or does not use it well, then so far from being an object of envy, still less an object of admiration, he should take his place among those whom we condemn and pity, for usually if we have the root of the matter in us, we will pity those we condemn. If he uses it aright, then he is entitled to our admiration, our respect, exactly as every man is entitled to it, if he has special talents, and uses these special talents for the welfare of the people as a whole, for the uplifting of mankind.”—

*Lack and Excess of Ambition Equally Disastrous  
to Happiness.*

As moderation in all things is beneficial to the attainment of happiness, so it is also in regard to ambition. Entire lack of ambition is as deplorable as is excess of ambition. Without some ambition no-one can be expected to do much of anything to further either his own or anybody else's happiness, while excessive ambition has caused not only endless misery, but the ruin and death of millions of human lives. Pages of the world's history give ample proof of this statement. Napoleon I (the Great?!) devastated, in order to satisfy an insane ambition, half of Europe, caused the slaughter of hundred-thousands who died as victims to his wild cravings for greatness, brought untold misery to formerly happy homes, and himself ended a wretched life imprisoned like a savage on a lone isolated island. What a life, what a death! Bismark, the iron-chancellor, spent the evening of his life in harassing self-accusation, was in his last days on earth perpetually tortured by the most bitter remorse for the sufferings he had caused and for valueless efforts of self-glorification wasted; these thoughts made him look with sorrow and regret over the past, caused him sleepless nights and fear and trembling in awaiting the future. Oh, for the

disappointments of the over-ambitious! Oh, for their never-ending anxiety, their struggles to reach fame, and for the remorse their cruel deeds have caused them in the end! When we bear in mind, that so much of their suffering has come to light in spite of the efforts to keep it from becoming known, which efforts no doubt succeeded in many cases, we may be able easily to find a fairly correct answer to the question: "Is excessive ambition apt to bring much real happiness and contentment?"

Let us rather try to be content with what we have, than everlastingly and restlessly seek—like Napoleon—"for new worlds to conquer." The foolishness of it! Let us endeavor rather to fill to the best of our ability the place, be it ever so humble, to which we have been called. Let each one do his part well, as thereby the individual as well as the whole community will be materially benefited. Let the master be the master, and a good one; and let the employee be a good employee, rather than try to dictate and make a poor master. These things should be well considered, as they are important in all business-enterprises and indeed in all work where several have to unite in order to accomplish it successfully. It is such foolishness on the part of some persons, instead of attending to their own affairs, to be forever telling everybody else what to do and how to do it, and how this and that was done wrong,

while they never accomplish anything themselves. It is a principle much more apt to lead to contentment, independence, and happiness for a person to attend to his own business to the best of his ability, and to leave others alone in attending to theirs.

*A Suggestion from the Droll "Buster Brown."*

Referring to dishonesty in business-matters, 'Buster Brown' in his quaint way has this to say: "Why do burglars burgle? Don't they know, that honesty is the best policy-game? But you can't help the poor chap who doesn't know he needs help. He is a believer in luck, and is waiting for the fool-killer."

*Rules of the Founder of the Great Banking House of Rothschild.*

The following twelve plain business-principles are those that the founder of the great banking-house of Rothschild formulated and bequeathed to his children. They read as follows:

1. Carefully examine every detail of your business.
2. Be prompt in everything.
3. Take time to consider, but decide positively.
4. Dare to go forward.

5. Bear troubles patiently.
6. Be brave in the struggle of life.
7. Maintain your integrity as a sacred thing.
8. Never tell business-lies.
9. Make no useless acquaintances.
10. Pay your debts promptly.
11. Employ your time well and work hard.
12. Do not reckon on chance.

*Benjamin Franklin's Twelve Rules.*

The twelve life- and home-rules of Benjamin Franklin, which he declares in his Autobiography to have been of material benefit to him in his successful and happy life, represent a high standard for the conduct of life as well as of business. They will be found stated in full in Chapter V.

*The Miser and the Spendthrift*

As moderation is conducive to happiness in all cases, and vice versa as extremes bring misery at all times, so we have as regards business-principles this truth also illustrated in the person of: the miser and the spend-thrift. Some-one has said: "To be the happiest person in life as far as money is concerned, is to observe the rule that for every ten dollars of your income, you may allow yourself nine

dollars of expenditure; and to be the most miserable person in life as far as money is concerned, is to observe the rule that for every ten dollars of income, you may allow yourself eleven dollars of expenditure."

*Another Business-Man's Business-Principles:*

"The way to get credit is to be punctual in paying your bills. The way to preserve it, is not to use it much. Settle often; have short accounts. Trust no man's appearances—they are deceptive—perhaps assumed for the purpose of obtaining credit. Beware of gaudy exterior. Rogues usually dress well. The honest are more apt to dress plainly. Never trust him who flies into a passion on being dunned; make him pay quickly, if there be any virtue in the law. Be well satisfied before you give a credit, that those to whom you give it, are safe men to be trusted. Sell your goods at a small advance, and never misrepresent them, for those whom you once deceive will be aware of you the second time.

Deal uprightly with all men, and they will repose confidence in you, and soon become your permanent customers. Beware of him who is an office-seeker. Men do not usually want an office when they have anything to do. A man's affairs are



rather low when he seeks office for support. Trust no stranger. Your goods are better than doubtful charges. What is character worth, if you make it cheap by crediting everybody? Agree beforehand with every man about to do a job, and if large put it into writing. If any decline this, quit or be cheated. Though you want a job ever so much, make all sure at the onset, and in a case at all doubtful, make sure of a guarantee. Be not afraid to ask it, which is the best test of responsibility, for if offence be taken, you have escaped a loss."





## CHAPTER IV.

# Sound Religious Principles Based on Facts.

*Of Benefit to All. With Prejudice to None.*

When the intelligent man or woman have done their best for the attainment of happiness for themselves and those about them as regards the present life, they cannot as yet enjoy the same to the fullest extent, if they have not also satisfactorily answered to themselves at least the most important questions as to the hereafter. We are told of a certain animal, which when the enemy approaches merely hides his head under the wing, and thus not seeing the danger, believes that there is none and that it is consequently perfectly safe. The poor thing! Would we call such a proceeding wise, and the best plan to be pursued? Would it not seem strange, if a human being would adopt such a course? Could such an individual be called truly intelligent? Yet do we not hear some people remark: "In ignorance

there is bliss"—which saying would imply that the above bird is to be envied for its blissful ignorance, probably because thereby the enemy is enabled to capture and kill the blissful creature with the least difficulty?! I do not suppose that we can conscientiously recommend this bird's principles to our readers as a proceeding conducive to much happiness. As for me, I am much obliged for such "blissful belief;" I want none of it, thank you. And what is more, I want to be sure that I see especially clearly, when anyone is around advocating such a principle. I wouldn't trust such advisers of blissful beliefs or ignorance at any time, for there are some facts we know full well, and I would rather be guided by facts than "blissful beliefs" at all times; some of these facts I refer to, is first that "None are so blind, as those who do not wish to see," and another is to be found in the genuine benefit to be derived from following the advice of the Bible: "Come, let us reason together."

*Happiness Increased by Sound Religious Principles; and Vice Versa.*

Now it is utterly impossible for an intelligent being to find genuine comfort and happiness in trying to force himself to believe anything that is

antagonistic to his reasoning. On the contrary his joy and happiness is increased by the very opposite proceeding, namely it becomes greater precisely in proportion as he sees clearer and clearer. Persons acting in violation of this principle are the unfortunate victims of a mental delusion, the danger of which lies in their being led to believe, not because a candid and unprejudiced examination of all the facts shows the truth, but just merely because they would wish to have it that way. So, as an instance, the criminal wants no judge to punish his evil deeds, and so naturally he ardently wishes to have things that way. See how blissful is his 'belief'?! All he has to do is to convince himself that he may safely enter upon a criminal career, and to 'believe' that he may do so without suffering any bad results thereby. Maybe the unlucky, misguided creature does not awaken from his "blissful belief" until he finds himself in charge of the jailer, behind prison-bars, in the electric-chair or on the scaffold. How truly blissful to the poor victim has his ignorance and belief in the end proven itself to be! Alas, he finally discovered his mistake—and as usually—"too late." There is a sect which has carried this idea of blissful belief to such extremes, that the police have frequently been obliged to interfere, it being claimed that its teachings have caused numerous deaths and have been increasing attendance at

insane asylums at times to an alarming extent. Somebody has said that if only one thing were changed in regard to this sect, a person would find there all that could possibly be expected from it, and no true Christian need be disappointed in examining its teachings and pretentions. When asked what should be changed, he said it was the name, which should be "Heathen Ignorance" instead of "Christian Science." Another individual who was called upon to explain his remark, that the persons calling themselves Christian Science People were doing one of the best things for the enlightenment of humanity, said: "Yes, these persons are putting to an actual test some of the ridiculous pretentions of wonderful things which have been claimed could be accomplished by 'belief.' Just as the remnant of fanaticism from heathenland, that God would some day literally raise the dead from their graves, was most effectively destroyed by the discovery that the coffins of the people having been dead some time, did not contain their bodies any more at all, but nothing but ashes, mere ashes—so, when some poor, misguided, ignorant people kept on claiming that this and that could be accomplished by 'belief,' these so-called "Christian Science People" made actual test-cases with the result that intelligent people everywhere became positively convinced that mere 'belief' accomplishes mighty little. These people are

thus proving most effectively that the old notions regarding the 'power of faith,' etc., are idiotic exaggerations, remnants of barbarism and of the dark ages, driving persons following their teachings into mental and bodily suffering of all kind, and otherwise doing so much harm, that the law has frequently been called into service to stop all that nonsense."

*The light of wisdom is dawning gradually.*

As the dawning of light upon all questions that have perplexed the world, has come upon humanity, emerging from darkness, only gradually, so the dawning of light on religious questions. Only by slow degrees have we been able to distinguish facts from errors; and while we see plainer now than did our ancestors, we do make ourselves yet a grievous mistake if we pretend knowledge of those things, of which truth compels us to admit we know as yet nothing about. Let us frankly and honestly confess that we are yet surrounded by much that is mysterious to us, instead of foolishly and viciously babbling meaningless phrases and pretensions. Hence we willingly say "God rules in a mysterious way," *i. e.* in a way mysterious to us. And what do we mean by saying that a thing is mysterious to us? It is by no means an intimation of there being

anything supernatural or awful about it, it is the mere acknowledgment that we do not yet understand it; and therefore as soon and in just the proportion as we do understand a subject, it ceases to be a mystery to us, though it may still remain mysterious to others. As only through study and investigation we can get to understand what till then was a mystery to us—such for instance as the laws of chemistry, electricity, medicine, etc.,—so the question of religion, as revealing the manifestation, laws and will of God, can only cease to be a mystery to us, when we have successfully investigated and studied it. An easily discouraged, impatient person is not apt to acquire any deep and thorough knowledge of any subject; and if, in order to become well-informed in matters of scientific research we need to possess those certain essential qualities of the mind, we need them especially in regard to successful investigation of religious matters. For here ignorance and error have been as great, or greater, than in matters of doubt regarding chemistry, medicine and other questions which humanity has been trying to solve in the centuries gone by, and which we are still working at to understand better. So we find many persons to-day who are still “all at sea” regarding their religious views and principles, and we repeat: “None so blind, as those who do not wish to see.” And as “God” who “rules in a mys-



terious way," is a spirit and therefore comprehensible to us only in a spiritual way, and yet present to some extent in everything, therefore we must admit that consequently to some extent everything still remains more or less mysterious in spite of all investigations; and in our research regarding sound religious principles in connection with "The Happy Life," let us at all times be guided by the words of the poet, without either prejudice or fear, whose advice is:

"Seize upon truth, wherever found,  
On Christian or on heathen ground,  
Among your friends, among your foes;  
The plant's divine, where'er it grows."

*What is the Value of Beliefs?*

The object of this chapter being merely to mention such religious principles as are apt to be of benefit for the happiness of ourselves as well as that of others, we cannot here enter upon an extensive examination and close scrutiny of all the various doctrines, beliefs, etc., of the hundreds of religions existing in the world. Moreover as all 'belief' "on Christian or on heathen ground" is largely a result of imaginations, and as the *certain knowledge of absolute facts* regarding religion and

its beneficial effect upon happiness is what we desire to emphasize particularly, we shall give most of our attention to the securing of such facts, and will merely for a moment examine what value 'belief' has in the matter anyhow. Presently we shall have the opportunity of taking a glance at the statistics referring to the quantities of beliefs that during the past have been advocated and to those that are being still now propounded and as frequently contradicted; but before doing so, let us as an illustration take two very recently stated beliefs, and see if they are much different in value than all the rest of beliefs in the world. These two latter beliefs refer to conditions of animal life in the world in about two million years from date. Some learned (?) Chicago professor recently announced to the world and gave ample proof for this his belief, that the only animals in the world at that time would be—*birds*, because this and because that and so on and so on. But straightway another learned (?) individual, to go the other learned (?) man one better, I suppose, stated his belief that the world in two million years from date would be inhabited only by—*fishes*, because this and because that and so on and so on. Now whether the first learned (?) man's belief or the latter's is right, or if both are wrong—what value can such beliefs have anyhow as far as their influence is concerned regarding what is

actually going to happen? Is it necessary to ask if there is any intelligent being in the world who believes that the beliefs of these two learned (?) believers will have the slightest influence on what the Almighty Creator by His wise and neverfailing laws has decreed shall occur? And suppose each of these two learned (?) believers had a hundred thousand or millions of followers—would that make any difference?—The answer of course is “No,” and certainly “No” and “No, No, No.”—Well and good; and it is precisely the same with the thousand and one other ‘beliefs’ that we are told about regarding the future life, and are moreover told by each and everyone of its advocates, that their belief and theirs only is the right one, while the others are all wrong. Which one will you believe? And what difference does it make? Believe this one or that one, or believe that they are all more or less right, or more or less wrong. In the name of the living God, tell me, what intelligent and conscientious person do you think could have the presumption to say, that his particular notions about the plans which the Great God and Almighty Creator has for the Universe, the world and humanity, are going to exert the slightest influence as to what Our Lord and Master by His wise and never-failing laws has decreed shall happen,—any more than the beliefs of the aforementioned two learned (?) professors

will have upon the condition of animal life in the world two million years from date! It is of no use to bother about such bird-stories and fish-stories! The trouble is we have too many fish-stories and beliefs of all kinds afloat in the world already, which are only serving to confuse the minds of the people regarding the true state of affairs, instead of enlightening those seeking the truth and aiding them to increased happiness by dispelling all worriment and fretting and doubting about possible and impossible beliefs and notions of all kinds. Evidently and that is sure, these beliefs are not going to change God's laws, intentions and plans the least little bit. So why all that bother and worriment about them, when we see that they all amount to nothing as regards their influence on what in reality is actually going to take place.

There are other matters, matters of *fact* and not of doubt, matters of value and importance we shall come to presently. But before we dismiss for all times this much-overestimated idea regarding the value of 'beliefs,' a look at the following statistics regarding the numbers of different religious believers in the world, whose beliefs are all more or less opposed to each other, will "as facts speak plainer than words" show plainer yet that it is the height of folly to put much stock in so-called "beliefs" to secure satisfaction and happiness re-

garding our religious principles or in regard to our prospects in the hereafter. The statistics are self-explanatory; they prove, that to:

about 500 million people in the world professing  
Christianity, there are

about 300 million people in the world, professing  
Worship of Ancestors and Confucianism;

about 200 million people in the world professing  
Hindooism;

about 180 million people in the world, professing  
Mohammedanism;

about 150 million people in the world professing  
Buddhism;

about 125 million people in the world professing  
Polytheism;

about 45 million people in the world professing  
Taoism;

about 15 million people in the world professing  
Shintoism;

about 8 million people in the world professing  
Judaism.

Thus we have to about 500 million Christians: 1,020 million Non-Christian people. As these latter differ vastly in their beliefs not only from the Christians, but also among themselves, they are accordingly therefore again divided and subdivided into various sects,—isms, beliefs, creeds, denominations, etc., etc. And while the 500,000,000 Chris-

tian people in reference to the beliefs of all of these 1,020,000,000 Non-Christian people believe, that all and everyone of the latter are entirely wrong and positively terrible, etc., in their beliefs,—they themselves differ again among themselves, as we know, very widely in what they believe, and are thus again further divided and subdivided into various sects, isms, beliefs, creeds, denominations, etc., etc. Of these various sects and denominations, in consequence of whose numerous different beliefs the Christians are so much divided up also among themselves, we herewith mention a few, as follows:

Evangelical Adventists, Advent Christians, Seventh-day Adventists, Church of God, Life and Advent-Union, Church of God in Christ Jesus, Regular Baptists, Six Principles Baptists, Seventh-day Baptists, Freewill Baptists, Original Freewill Baptists, General Baptists, United Baptists, Separate Baptists, Baptist Church of Christ, Primitive Baptists, Old Two Seed Baptists in the Spirit Predestinarians, Brethren in Christ, Yorker Brethren, United Zion's Children, Plymouth Brethren (4 different sects), Roman Catholics, Greek Catholics, Russian Orthodox Catholics, Greek Orthodox Catholics, Armenian Catholics, Old Catholics, Reformed Catholics, Christadelphians, Christian Church, Christian Scientists, Christian Union, Church of God (Winnebrenarian), Church Tri-



umphant (Schweinfurth), Church of the New Jerusalem, Shakers, Separatists, Altruists, Congregationalists, Disciples of Christ, Dunkards (4 different sects), Protestant Episcopalians, Reformed Episcopalians, Orthodox Friends, Hicksite Friends, Wilburite Friends, Primitive Friends, Latter-Day Saints (2 different sects), Lutherans (with numbers of sub-divisions), Apostolic Memonites, Amish Memonites, Reformed Memonites, Defenceless Memonites, Methodist Episcopalians, Methodist Protestants, Free Methodists, Independent Methodists, Cumberland Presbyterians, Welsh Calvinist Methodists, United Presbyterians, Reformed Presbyterians, The Reformed Church, Christian Reformed, Salvation Army, Schwenkelfeldians, Social Brethren, Spiritualists, United Brethren in Christ, Unitarians, Waldenstromians, etc., etc.

Glancing over this list, which is not by any means entirely complete, it is self-evident to any intelligent person, that we cannot truthfully and reasonably entertain any longer such an absurd idea as that the question of belief will determine humanity's prospect for a happy hereafter. Think of the cruel and wicked blasphemy such an idea implies!! Think of it!! It implies that the souls of millions upon millions of people have been condemned by God and will yet be condemned by the Great Father in Heaven for nothing, but merely because they had



been taught wrong 'beliefs'; that is all; it doomed their fate as regards eternity!! Think of this idiocy, this remnant of barbarian foolishness!!

And after examining the above-mentioned statements and statistics, is it any wonder that we find—as previously spoken of—so many persons, who are still “all at sea” regarding their religious views, and principles; and let us add too, that not all of these belong by any means to that class, of “blind persons, who do not wish to see.” Many of them are of that class, who have been misled and have consequently been bothered everlastingly about “beliefs” of all sorts and kinds, instead of taking *facts* as their guide. Hence above statistics and statements prove—and this they do indeed as abundantly as only facts can prove—that beliefs are not only of no value as regards their influence upon what is actually going to happen, but that they are utterly unreliable (being based on hearsay, fancy, imagination, etc.) as to be a worse than useless guide to go by, and are doing more to confuse a person than to afford a clearer vision, for as we have seen: they are contradicting each other to an almost incredible and ridiculous extent. This reminds us of the old saying, that it is but one step from the sublime to the ridiculous; and when Pulitzer exclaims: “How God must laugh at all our little creeds,” he no doubt arrived at this idea through realization of the al-

most incredible confusion that prevails among the thousand and one creeds, denominations, beliefs, etc., etc., each in humorous solemnity claiming to know it all and persistently vowing that all others are wrong. So it was Shakespeare who said: "What fools we mortals be!" while Lincoln is mentioned as the author of: "You may fool some of the people all the time, and all the people some of the time, but you cannot fool all the people all the time."

David Livingston narrates how he once talked about the Christian belief, that all the unredeemed are lost forever, to an African chief, Sechèle by name, when the latter interrupted him, saying: "Since it is true that all who die unforgiven are lost forever, why did your nation not come to tell us of it before now? My ancestors of these past thousand years are all gone, and none of them heard anything of what you tell me. How is this?"

Another chief to whom he had been talking about the God in heaven and the last judgment-day, answered him as follows: "What you say about your God in heaven and how he will judge you white people may no doubt be all right, but it does not refer to us Africans, for you say that you white people go up into heaven when you die, but we people when we die, go down into the ground, that I know positively." Ferdinand Magellan narrates that an Indian chief, whom a missionary had been

telling about the God of the Christians, expressed great surprise, saying that he and his people, judging from the anxiety with which the white people that had come to them, always first and all the time, inquired for the gold he had and where more gold could be found, and seeing the delight of the white people in getting it, and their willingness to part with anything in exchange for gold, the Indians had come to the firm conclusion, that gold was the God the white people worshipped."

An unprejudiced and fearless research having now positively proven to us without the shadow of a doubt: this fact, that by following the road marked "belief," we are on the wrong track to secure comfort, peace and happiness of mind from religious principles, we now therefore gladly leave this question of beliefs for "good" and for all times. Instead we will take a better road, *i. e.*, the road which is based and built on *solid* and *positive facts* and not on fiction, fancy and imagination, the road we have chosen to go by at all times and especially whenever we desire to know the real truth and nothing but the truth. And the truth which we want to ascertain here first and above all—as positively and as exactly as it is possible, according to facts and according to facts only, without prejudice and without fear—is in regard to the following weighty questions, and let us approach them with

that due reverence and modest humility with which civilized Christians should treat such matters at all times, first: "Is there a God?" second: "What do we know about Him?" and third: "What are His laws and what is our destiny?"

*"Is There a God?"*

I appeal to any man of reason to answer this: Was there ever produced *by mere chance* a complicated work, in which a great variety of parts act together harmoniously according to a regular and orderly disposition? And even supposing that such an unheard-of occurrence should accidentally have taken place once, if it should re-occur at regular intervals in millions of instances, and not fail in any one—could that still be a matter of *chance*? How often would a person, after he had thrown a lot of letters of the alphabet into a bag, have to fling them out upon the ground, before they would *by chance* fall into a poem? yea, or so much as make an intelligent discourse in prose? And, if it is folly to presume that such comparatively ordinary matters could be done *by chance*, what will we say of the man, who pretends that the great volume of the world was created, and in its wonderful complex workings is being manipulated *by chance*? In the Bible we find the reply: "The fool saith in his heart,

there is no God.” How long would a person have to continue sprinkling colors thoughtlessly and carelessly upon a canvas, before *by chance* they would represent the exact likeness of a man? And is the real man, the living man easier made *by chance* than his picture? How long might twenty thousand blind men, sent out from several remote parts of the world, have to wander about before *by chance* they would all meet in rank and file of an army at one certain place, say in front of the Capitol Building in Washington, D. C.? Is there the remotest probability that they would ever all meet *by chance* at any one place? And yet this is much more easily imagined, than that the innumerable blind parts of matter should *by chance* have shaped themselves into a world, into a universe. What would you think of a man who would advance the opinion, that all the houses in existence (with its windows, its various rooms, doors, chimneys, etc., etc.) are there merely *by chance*, that they never were contrived or built by any plan or forethought, but that the stones or bricks or boards they are made of, just *by chance* happened to fall that way? How will you reason with such an individual? And more difficult yet, how will you reason with anyone so blind as to claim, that the grand firmament of the globes, stars and worlds which float about in the universe in untold millions, is there with all these

brilliantly shining heavenly bodies—just *by mere chance* and that these innumerable stars and worlds move hither and thither according to a regular system just by—*mere chance*? Is it not a fact that the vastness of this grand firmament is altogether too enormous and overpowering for us poor mortals to form any real conception of, so that we look up to it in the calmness of the silent night with a feeling of wondrous admiration and strange longing! In astronomy, as elsewhere when we turn our attention to nature's operation on a large scale, we realize our shortsightedness. So man is only acquainted with a strictly limited portion of the vastness of the heavens, and beyond that our knowledge of the starry universe comes to an end. Even with the aid of the most powerful instruments, no human eye has ever been able to penetrate but to a limited distance. All operations beyond that line are kept from our view by that heavy veil of Isis which man's limited senses and his restricted intellectual powers cannot lift. And in all scientific as religious investigations, it raises us in the scale of thinking beings to see clearly where our knowledge ends, and *to admit so frankly and honestly*. Yet astronomy *proves* without the shadow of a doubt that it is ruled by *fixed laws*, so that the reappearance, for instance, of certain stars is now foretold years ahead by astronomers to occur on a



certain day or night. Is it then possible that this firmament is there with all its moons, meteors, etc., *by mere chance*, and that these stars and worlds move hither and thither, too, *by mere chance* and without any plan or forethought"? But the fool saith in his heart, "There is no God." And sure it is thus true that the poor fool steps in where angels fear to tread. Not one of even the most ordinarily intelligent beings, we might suppose, could in viewing the grandeur and wonders of Creation, fail to realize that back of it all can be traced the footsteps of that wisdom "which surpasseth all understanding," a power which is so great, and having reigned for ever and for ever, so as to be called the Everlasting, the Omnipotent, to whom a thousand years are but as the twinkling of an eye—the flight of a moment,—whose works are so mighty, that the most learned scientists, the closer they study and penetrate into the secret laws of His wondrous creations,—the better they realize how insignificant are by comparison their own little minds, how utterly impossible it is for weak mortal man to grasp His wisdom, His plans, His intentions,—much less to judge them, God forbid! The highest knowledge the wisest of the wisest among us can achieve is the conviction that He can be traced in all things that are, that He is all around us and all about us, that He is penetrating with His omnipo-



tence all matter, that His laws are inflexible and infallible, never-failing, governing all things, material as well as spiritual. As regards the idea of poor mortal man coming so close to Him as we come face to face with our equals, would be like a worm being brought face to face with the vastness of the whole world. It is in this respect that the most able of our scientists have come to understand best of all the wisdom of the philosophy taught by the great Master Jesus Christ. Consequently in reference to their realizing the presence of God in all things, yet unable to fathom His wonderful works and Being, we can read in the books stating the result of their researches, words similar to the following, written between the lines everywhere: "Though we have eyes, we see Him not, and though we have ears, we hear Him not—for oh, how weak and frail a thing is man, how delicate for instance our vision, which we would be apt to lose even altogether were we to look but just for a few minutes only straight into the sun,—though it is millions of miles away from us,—what then would be the result if we should come closer to this overpowering force, would we thus fathom it better or would it not simply mean our destruction? Yes, though His inflexible laws and Rule of wisdom are revealed to us in all our investigations of His grand works of Creation, yet thereby too

have we learned to realize that we are compared to His Omnipotence altogether too insignificant as to be able to even grasp and understand Him, the Creator: the living God."

"Whence the wind cometh from,  
And whither it goeth,  
—Who knoweth?!"

From the worlds and stars down to the smallest objects in creation such as the seed or the egg, do they not all proclaim His wisdom? Do we find no evidence of the footsteps of the Creator in the uncountable millions of little seeds scattered about in the world, each and everyone of which contains, invisible to the human eye, but arranged in perfect order and symmetry, all that is needed for its development into roots, leaves, flowers, fruits: to become the parent of millions of other seeds, all arranged in the same perfection of order and symmetry, and all governed by these same inflexible laws of divine wisdom? Did it all come about *by mere chance*? And so all the millions and millions of little eggs created in the world each and every day, and each containing in its tender shell perfectly created and in perfect order and symmetry all the secret particles needed to produce life, to produce the complex machinery and its thousand miniature parts which constitute the brain, the lungs, the stomach, the eyes, the feet, the legs, the

voice, the head, the feathers, etc., etc.—are all these, too, brought about *by mere chance*, without a plan, without a purpose, without wisdom, without law and order? Verily, the deeper it is our privilege to penetrate the mysteries of creation, the more we are inclined to realize the almost incredible truth of the words:

“Not a sparrow falleth, but its God doth know,  
Just as when His mandate lays a monarch low.”

And do not even we poor mortals make inventions and accomplish works, which by those not knowing about them and who are skeptically inclined, are at first declared to be impossible, incredible?

Speaking of the frivolous blasphemer, the poet-philosopher Goethe said:

“Who ne’er with tears did eat his bread,  
Who never with misfortunes met,  
Who never all night mourned over the dead—  
Some Mighty Power he knows not yet.”

*Second: “What Do We Know About Him?”*

Remembering that “God is a spirit,” and that “those who worship Him must worship Him in spirit and in truth,” we will also recall therefore once more these words: “Seize upon truth where’er found, in Christian or on heathen ground,” and we

are at last beginning to see God aright and in all things. Already in the preceding pages we have referred to the fact that a better and more truthful understanding of religious questions, as revealing the actual manifestation, laws and will of God, has only come to us as a result of centuries of investigation. Darwin declares that explorers have found among the most brutal tribes of wild savages some creatures, who being almost as low intellectually as wild animals, had no idea whatsoever of a God; and he further states that only as the primitive man became more enlightened did this idea dawn upon him. Thus in proportion as the human race emerged from ignorance and learned to see clearer in all things, so its conception and understanding of truth in religious matters improved. And it is consequently easily explicable, why in reading of the ancient times, we find that the most ignorant and uncivilized tribes, alongside of having committed the most barbarous deeds, also had at the same time the crudest and most horrible ideas in religious matters. Every nation has had its respective gods, and the heathen-nations worshipped as a rule a multiplicity of gods and demons, whose favor they courted by obscene and ridiculous ceremonies, and whose anger they endeavored to appease by the most abominable cruelties. Most of the ancient nations offered human sacrifices to their

supposed gods, which actions gradually gave way to the offering of only animals as sacrifices. We find numerous references to this condition in the Old Testament, which latter represents probably in certain respects as reliable a record as we have of old religious customs, though nobody can vouch honestly for the absolute reliability of any of the ancient records. For when we bear in mind that not only have the languages of the world constantly changed and been improved upon, so that the oldest languages have died out altogether with their times, and that the art of writing is, as the name implies, an art, *i. e.*, an invention of man originally crude and imperfect, which it took centuries to develop, and when we recall further that the art of printing is comparatively speaking a very recent invention, and that through frequent translations the meaning of the original texts is bound to have been changed more or less, then we must admit truthfully that it is not safe to insist too emphatically that the records of ancient times can be relied upon implicitly. And as these circumstances must be borne in mind in judging *all* ancient records, therefore if we would reason in frankness and without prejudice, these circumstances apply of course with equal force to the books also of the Old Testament. As regards the New Testament, the following historical facts present them-

selves which are absolutely undeniable. First: We have no proof whatsoever that there ever existed any original writings of the Apostles; if there ever were any, they have long since perished, for the fact is "there are none in existence now." Second: In the times when Christ and the Apostles lived, the writing in use was exceedingly primitive, consisting of large letters standing distinct from each other, and punctuation being then still unknown, all writing was done without punctuation, which makes an attempt at accurate understanding of the text a source of great difficulty. Third: This writing in those days was done on papyrus, which was made by gluing together layers of the rind under the bark of the papyrus plant, and then pounding or rolling them into a convenient thickness. This substance was by no means durable, and exposure to the atmosphere caused its sure and speedy destruction. Fourth: It was not until some 400 years after Christ that more durable writing material was invented. The result is, that the most ancient manuscript known to exist in the world to-day, is *supposed* to have been written in the fifth century, though all that is known positively about its history is that it was sent by the Patriarch of Constantinople to Charles I. of England in the year 1628. From the years previous to that century no original record has reached us, and there are exceedingly



few manuscripts in the world that are known to date as far back as the 10th Century. On learning these facts, the question naturally presents itself: "What assurance have we that these latter versions, which appeared so long after the supposed originals were written, are really correct copies of those earlier accounts?" Fifth: It is evident that great liability to error should exist in any system where copying by hand is the only method for multiplying books; so much more certain is it that errors and misinterpretations should arise in copying writings without punctuation and otherwise primitive, such as were made at the time of the Apostles. Sixth: The copying of writings (manuscripts) was chiefly done in those days by professional scribes; at a later day by monks. Even the ink of our days will fade in time, and where the inferior ink of those days had faded on these old manuscripts, the scribes had to retrace it as best they could. In some cases an ambitious scribe would substitute his own utterances, good, bad or indifferent as they chanced to be. Seventh: As up to the time of the Reformation the Christian Church objected to having the people at large read the Bible, the early translators were cruelly persecuted, and most of them died in prison or at the stake. From Wyckliffe in the 14th Century, who translated the Scriptures for the first time into the



English language, up to the publication of the Revised New Testament, which originated in 1870, there have been issued at various times a great number of different versions which differed from each other more or less to a considerable extent, so that when the latest version was decided upon to be published, it was stated by those in charge of the work: "That the variations already detected and noted as existing in various manuscripts, versions and editions, amount to over 120,000!! (One hundred and twenty thousand!!)." And it was in view of such facts as this one, that a prominent member of the Committee engaged in this work of this latest revision, exclaimed: "Why should the mere mistakes of transcribers still be imposed upon unlearned readers as being the words of evangelists and apostles, or even the sayings of our Lord Himself?!"

*What are His laws and what is our destiny?*

Having now examined in these preceding lines,—in our effort to arrive at *actual facts* regarding religious matters,—what is claimed by some individuals as the infallibility of the Bible, we realize the error of such sectarian demands, which expect intelligent men and women to base their hope on the future life on pretensions that are not in accordance with *the facts in the case*, such as we have

above enumerated. If the subterfuge, that in matters of belief it is not right to reason, holds good in *one* religion, then it holds good for *all*; and if ancient traditions, questionable reports, erroneous translations, hearsay, etc., etc., are to be the standard to go by, then the most absurd notions of the hundred millions of believers of heathenism, have perhaps as much right for acceptance as have some of the stories in the Bible. Fortunately for ourselves as for others seeking the truth, we have a better foundation to stand on, which is indeed and in truth a blessed revelation, conducive not only to increased contentment and happiness in our present state, but providing in reality a prospect of the most hopeful anticipation regarding our destiny for the hereafter. As moderation is a valuable principle to observe at all times, so in speaking of the Bible, let us neither exaggerate nor underestimate its beauty and value. Let us admire all that is admirable in this in many respects wonderful book, containing so much wisdom, so much that has been, is and will yet be of real value in the lives of many Christian people. At the same time do not let us fall into the error of making doubtful questions of sectarian belief and other unimportant features, that in reality have no bearing upon our final destiny, matters of seeming great weight. It is *this* mistake which has *divided* and *subdivided* the

church into opposing sects, has destroyed many of the benefits she should exert; and *contrary to Christ's divine principles and teachings* it has caused strife and quarrels among individuals and war among nations. It has, as far as it could, stemmed the tide of progress and advancement, instead of leading humanity on to a more enlightened understanding of the laws and the will of God, and to a correspondingly higher degree of perfection and happiness. So theology must not be blind to the fact, that the world to-day calls for more positive, better proofs than would satisfy the dark ages! And it is a fact that the highest type of theology is the very one which encourages efforts on the part of man and science to supply this demand of the world, while that theology which tries to oppose the dawn of still greater truths to come to the aid of humanity in its search after light and the revelation of God's laws and manifestations, is the very one that will first experience the fulfillment of this one of God's inflexible laws: "Failure to grow is the beginning of decay; those opposed to advancing are the least fitted to survive." All purification of religion has come through advancement, increased knowledge, science—and the religion which would not advance has been cast aside, has died a natural death. It satisfied—savages, and served its purpose with—barbarians, but the civil-

ized man or woman will not and cannot be forced to worship the God of our heathen-forefathers, perchance a cow or an elephant or other dumb animal, because it happens to be white or is declared by some pretentious but ignorant or dishonest priest to be holy and the Ruler of Heaven and Earth. Nor will enlightened people of our times find comfort, satisfaction and happiness in placing their hopes for the hereafter upon such wicked pretensions, foolishness and blasphemy, which are an insult to their intelligence. But the true God is at least being recognized by man. The true ministry of Nature is at last to be honored, and the voice of science speaks grander and more truthful than any prophet of old. In the beginning there was chaos and barbarism. Upon deeper thinkers dawned at times the knowledge of greater things, and the discovery of fundamental law in Nature has accomplished true reformation. Through Copernicus, Galileo, Kepler, Newton the first revelations regarding the laws of the Universe were made known to man, and we saw that God's laws are facts. So the pursuit of these laws became the passion of Science; and recent discoveries prove clearer and clearer that these natural laws of the Universe are indeed the very footprints of the Creator. And they exist for us, and are there eternal and unmistakable. We can thus at least see in part the Mighty Power

that drew the whole; and humanity finding itself on the right track, presses on forward restlessly with the hopeful realization, that understanding the part, it will yet learn to understand the whole. Thus the question is now not so difficult to answer. "Is it probable that the Hand which created so wisely, so wonderfully, so sublime, which has ruled and is forever ruling in the most marvelous wisdom, gave up the work when but half finished?" And we, who have learned to admire, to adore that divine power by the study of the smallest in creation, such as the seed, the egg, etc., etc., up to the greatest our faint vision can perceive, *i. e.*, the worlds and the stars in the firmament—could we possibly have so little faith and confidence in this Great God and Maker of All, and be so blinded by conceit about our own ability of judging, as to claim: "That because we cannot comprehend what the future is to be, that there is to be no future? That God whose wisdom we have learned to realize as being grand and wonderful beyond our understanding, created and is still creating millions upon millions of human people with no other object than that they should die and end in dust?"—To such then there is still but the same answer of old: "The fool saith in his heart, 'There is no God.'" It is modesty, humility, gratefulness and obedience that make children dear to the heart of the parent. Let us bear this in mind

in our relation to the Heavenly Father. Let us therefore first of all be modest and humble in our judgment of God's degrees, remembering what fools children often make themselves in pretending to know everything better than their parents. The prayers of some puffed-up, conceited ministers sound so much like demands and orders given to God Almighty, that it is no wonder many of them are not answered; these certainly do not show the spirit of humiliation, which should be the distinguishing characteristic of the true Christian. Benjamin Franklin, referring to such persons, has this to say:

“Immodest words admit but this defence,  
That want of modesty is want of sense.”

Secondly, let us be grateful and realize that all things we have, yes life itself, our own as that of those dear to us, are but gifts of the Creator which we can show nothing for to prove to the contrary; therefore let us be grateful for each and all of these manifold gifts, and not grumble because someone else may have more than we have, nor let us mourn everlastingly, but rather act in righteous and grateful conviction according to the words of truth: “The Lord has given it; the Lord has taken it; the name of the Lord be praised!” Let us not be



like ungrateful children, who never show a loving, thankful spirit for what their parents do for them, but instead always grumble, find fault, and want more. And finally, in this spirit let us be obedient to the Heavenly Father's will, as truly as we know how. Let us remember that in His kindness and generosity he has ordained even this law, that if our suffering should become intense, it shall not harm us long, for either fainting, unconsciousness, will relieve temporarily, or death will come and end continued suffering and pain permanently. Do you realize how full of perpetual suffering, agony and torture for each living creature God *could* have created the world, while the truth is, that all living things cling to life, which proves better than words can tell, how in spite of all that may be said to the contrary, life must have many charms indeed for all creatures, since death is as a rule feared and dreaded greatly by people and animals of all kinds and description.

But as the blind cannot imagine what joys those experience who can see, and as the deaf cannot imagine what joys those experience who can hear—so there may be joys awaiting us in the hereafter, which now we can have no conception of. Is it probable that the Almighty Creator of Heaven and Earth, who has provided so wonderfully for even the little life in the seed, the little life in the egg,



would not have provided for the future of the foremost of His creations, His creatures: Man?

Even the preceding few thoughts must tend to answer this question in the negative. Moreover we must bear in mind, that even to us in our comparative weakness of mind and vision, it would seem an unfinished work for all human life and effort to end in the dust, in the grave. Can we intelligibly imagine the Allwise Creator to have shown less foresight than we poor mortals would show ourselves? Throughout the ages there seems to have been evident a dream of the hereafter. And then as through increased knowledge the effort and hope of mankind to learn more of God became more and more encouraged, the continuous effort of mankind seems to have been to reach out for some end in the future: The Kingdom of God. And finally with the aid of science Man in his search after the Creator has actually at last come upon His footsteps. Trembling, awestruck, overcome by the greatness of the discovery, he hardly dares yet to realize that it could be possible. And at this very moment, when like a frightened, bewildered child that has lost its way, it presently dawns upon you and me upon our pligrimage through life, that at last we see the way to our long-sought home, which we have almost despaired of ever finding,

we now with the true joy of salvation hear the encouraging words of Jesus Christ as he exclaims:

“Fear not! your dream is a reality!

You are the child of God!

The Kingdom of God is within you!”





## CHAPTER V.

# Essentials For Happiness Regarding Social Life and the Home.

Whose life is so barren of the gentler emotions that his heart would not respond to the tender words of the old song of the immortal John Howard Payne:

“’Mid pleasures and palaces though we may roam,  
Be it ever so humble, there’s no place like home.  
A charm from the sky seems to hallow us there,  
Which—seek through the world—is ne’er met  
with elsewhere.

Home, home, sweet, sweet home!

An exile from home, splendor dazzles in vain;  
Oh! give me my lowly thatched cottage again!  
The birds singing gayly, that came at my call,  
Give me them!—and the peace of mind dearer  
than all.

Home, home, sweet, sweet home!

There’s no place like home!”

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There are unfortunately, no doubt, some homes in the world that do not recall recollections such as these lines refer to. Perhaps some do not deserve even to be called "Homes" in that sense of the word, for surely the above old song refers to just one certain kind of home; it does not refer necessarily to the home of the rich, or the home of the poor, the home in the country or that in the city, etc., etc., but it refers to that home where one certain characteristic feature is the prevailing one, and that characteristic feature is : "Love"; and nothing will make up for it—no, nothing, no honors, no wisdom, no wealth, no glory, no—nothing. "It is love that makes the world go round," and it is: "Love that builds the 'Happy Home.'" And whatever we may say in this connection in behalf of "The Happy Life," few places in this world are so apt to develop the latter as is the home, that home where all of its members have this certain feeling toward each other, which makes "Divided pleasure double the pleasure, divided sorrow half the sorrow." Where could we find more beautiful, practical and truthful mention of what love is than in the book of books: the Bible? "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh not evil; rejoiceth not in iniquity, but

rejoiceth in the truth." Again: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing." And elsewhere again we read: "Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . And now abideth faith, hope, Love, these three; but the greatest of these is Love." Peter says: "Above all things have fervent love among yourselves." John says: "God is Love." And Paul makes this profound remark: "Love is the fulfilling of the law."

This love being thus in reality the virtue and wisdom "that passeth all understanding," it therefore is the foundation-stone not only of Christianity and the highest type of civilization, but of necessity moreover also the foundation-stone of true happiness in the Home as in society. In other words we must practice in our intercourse the doctrines of Christ's teachings: "Love thy neighbor as thyself"; "Do unto others as you would have others

do unto you," *i. e.*, we must be toward each other considerate, kind, gentle: gentle-men and gentle women, in order to secure a solid foundation for that happiness in the home, in society, in the community, in the nation, which, indeed, is "the sweetest thing in all the world." As the intelligent gentleman differs from the barbarian brute, so does civilized life differ from barbarism; we cannot act both parts at the same time without confusing our condition, our life, without causing ourselves and others more or less unhappiness accordingly and leading what is called a false life. What a wearisome job it must be for a person everlastingly trying to make people think his character and life are different than what they really are; judging from what Lincoln said about fooling people, the chances for permanent success in that direction are not great; and even if successful, is the trouble caused and the constant anxiety about being found out worth all this worriment? And life drawing to its close, what a regret it must be to have lived a false life.

*The Savage Barbarian and the Civilized Christian.*

The relation between the barbarian and the civilized man is perhaps somewhat similar to the relation between the wild animal and the domesticated one; the advantages for the latter for a

happy existence are so much greater than the former, that the disadvantages are comparatively insignificant, though undoubtedly the wild animal like the barbarian enjoys greater freedom than does the civilized man and the domesticated animal. The civilized man is free from the dangers that beset the barbarian, his life is more secure, his comforts are greater, he is not exposed to the vicissitudes of the elements as is the barbarian, he is not so liable to suffer and die from hunger, thirst, excessive heat, contagious diseases, etc., etc., as does man in barbarian conditions—but his freedom, his independence are probably not as great either, for he must obey laws and he must submit to the will of the majority. If he would enjoy the advantages of civilization and at the same time the freedom and independence of the barbarian, he becomes an outlaw and an outcast; he cannot last, society persecutes him. He acts like some poorly trained domesticated animals do, like the unmanageable horse for instance, which would enjoy the advantages of the stable, the care it receives, the regular meals, etc., but when put into harness, it will kick and jump for its freedom, and wants to enjoy also the advantages of the wild animal. The difference between the action of the unmanageable horse and that of the shiftless individual lies merely in the system they pursue to attain their ends. The bar-



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barian wearing the cloak of civilization is apt to resort to trickery, to deception; and the ingenuity some of that class often manifest, makes one regret all the more that their gifts were not trained to better advantages both for their happiness as for the good of the world at large; the records of many criminals give ample evidence of this condition. It is in reference to such that the well-known remark refers aptly too: "You can fool some of the people all the time, and you can fool all the people some of the time, but you cannot fool all the people all the time." The poor misguided one in his viciousness—his lot is not apt to be a happy one! As no one wants an unmanageable horse, so no one wants him. Everybody shuns him, he is of little use to himself and to others. The barbarian wearing the cloak of civilization is like the wolf in sheep's clothing, mentioned in the Bible. May God protect our home from such; may God protect society from its members being such! For as one bad egg may spoil a whole pudding, so the evil-doings of such characters are causing no end of suffering in the world. The best place for these people is the prison. If at any time they manage to secure places of influence, and in proportion as they do, so misery is on the increase proportionately. Under such, if they are in places of authority, virtue is changed to vice, vice to virtue, justice to

injustice, happiness to misery. To the misrule of such we owe strikes and other unlawful outbreaks; and social revolutions, wars and fights among individuals, among families, among communities, among nations, are the result. And as war in every form represents all the characteristics opposed to peace, love, happiness, namely hatred, malice, revenge, cruelty, etc., so consequently misery, suffering, hell on earth, is the work of the evil-minded, the glory of the leader of such, which is the evil spirit, the (d)evil personified. Under such misrule, the oppressed people are apt to turn back to barbarism, and conditions do not improve until truly civilized rulers are put in places of influence and authority. History gives ample evidence of such instances, of which the French Revolution is perhaps the best illustration.

*The Evolution of Discipline Conducive to Greater Happiness.*

In former days discipline was sought for mostly with the aid of the stick, *i. e.*, by means of corporal punishment; it was resorted to in the intercourse between parents and children, between husband and wife, between employers and employees, between servant and master, and so on in all the walks of life.

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As civilization advanced, moral persuasion came to be looked upon as a more human and rational means of discipline, so words took the place of the stick, *i. e.*, realizing the truth of: "As a man thinketh in his mind, so is he," those in authority—parents, teachers, ministers, judges, rulers, etc.—felt that a more successful way to change the wrong and therefore objectionable actions of a person, was brought about by changing his wrong ideas, by making him think right, and that consequently then his actions would be apt to be nearer right proportionately, than they would be by just beating his body. This surely was a great step in advance, both as regards education as well as civilization in general. However, as we have seen in the first two chapters, that the condition of the mind is in many instances totally dependent upon the condition of the body,—which latter cannot be improved by the stick or by mere talk,—the time seems to have arrived when, realizing this very evident fact, we will try more generally to improve the mental condition of a person by improving the physical condition of the same; and as the radical way to improve the physical condition of a person is not accomplished by beating or by talk, but by proper treatment, it can readily be seen that the educator in order to be more truly successful, must in many cases look in another direction for

aid to accomplish the desired results, and that is: to the physician. We all know that when we are suffering headaches or other physical discomforts or pain, we cannot be expected to do as successful work either physically or mentally as we can when we are enjoying good health. Many unkind, unpleasant actions, such as irritability of temper and other evil results of physical troubles, can certainly be more successfully removed by treatment benefiting such persons' physical condition, than by beating or by talking to them. If that were not true, we might as well try to cure rheumatism, indigestion, broken limbs, aches of all kinds or any other of the human ailments by beating or by talking to a person, instead of seeking a competent physician's advice. (Look in chapters I. and II. for other reference regarding this subject).

### *The Knowledge of Human Nature.*

Many arguments about human nature arise from the error of judging people all alike under the general term "Human Nature," when the truth is that they differ from each other in character as much as they differ in appearance and physiognomies. There are the honest and the dishonest, the trustworthy and the villains, the kind-hearted and the cruel, the timid and the bold, etc., etc. Thus, for instance,

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the saying, "Where there's a will, there's a way," is an exaggerated statement, not altogether true, and applicable only in occasional instances. Some people are so much stronger physically and mentally than others, that though using all the will-power they have, the latter cannot accomplish as much as the former. To expect from anyone a deed—great and difficult or vicious and criminal—simply because some one else did it, is the height of folly; to expect such may be as cruel as it would be to blame the blind that they cannot see, and as offensive as it would be, for instance, to suspect the honest man of being a thief, simply because some people are known to have stolen things. Everybody's will-power has its limit somewhere; so as an extreme instance: with all the will-power they possess, who can thereby destroy the deadly effects of poisons they have swallowed, change the course of the ocean, bring the dead to life again, etc., etc.? We are all subject to the fundamental law of Cause and Effect, no matter what will-power or moral persuasion we may exert to the contrary; eat indigestible or an insufficient amount of food for a couple of weeks, and notice the change in your condition, in your actions—in spite of all will-power; go for that length of time without sufficient sleep or without outdoor exercise, and watch the result. Or if anyone require yet another dose to cure him of an

exalted and exaggerated opinion regarding his will-power or the power of moral persuasion, let him take a large quantity of whiskey, and arrange with a friend possessing great power of persuasion that you two will, when that powerful poison begins to act, use your combined powers of will and of persuasion to counteract it, and notice the result. Many a poor woman, who tried by those means time and again to reform a drunkard-husband, son or father, has discovered to her distress the uselessness of trying to accomplish beneficial results by such efforts and by such means; so those unfortunate drunkards have often, too, found that out by sad experience themselves. As previously mentioned, the most radical relieve to change matters caused by physical disturbances is obtained by appropriate treatment under a competent physician's care. Under this head come numerous smaller troubles besides drunkenness, intemperance and vices of various kinds. And in view of the fact that in these and similar respects people are affected all alike, let us not judge others differently than we would judge ourselves. Thus Christ said: "Judge not, so ye be not judged," "Do unto others as you would have others do unto you," and of the miscreants who were so blinded as not to see the wisdom and truth of his teachings, and consequently were unable to



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appreciate his friendship and love for them, at the very time they tortured and crucified HIM, HE said: "Father forgive them for they know not what they do." Let us imitate the Master's example.

*Humanity Struggling Between Barbarism and the Millennium.*

Humanity now being somewhere on the road between barbarism, ignorance, misery and hell at one end,—and enlightenment and, Christianity, happiness, heaven at the other end,—it is but natural that in our daily intercourse we still come occasionally upon remnants of barbarism, etc., while at other times we plainly notice the approach to the dawn of the millennium. Our lives are thus made happy to the extent as we are ourselves and as we come in contact with people nearing the latter condition, or vice versa, we are made more or less miserable, as we are and come in contact with people who are yet—so to speak—"behind the times" and still semi-barbarous or worse, though cloaked perhaps with pretensions of civilized Christianity. Let us remember this fact in dealing with the inexperienced in life, and let us therefore exercise due patience particularly in the treatment of the young, of the children.



*Children are Little Savages.*

It has often been noticed how inconsiderate, wild and cruel young children are as a rule, and it has now become better understood, that as they would remain ignorant like barbarians in other things without education, so before having also received the proper training in proper conduct, they are in reality little savages too as regards their daily actions in life. Thus the characteristic traits of young children are apt not to be very different than those of animals, though dormant in them are already the inherited nobler instincts of their civilized parents; therefore under proper guidance they soon emerge from the low standard of the animal to that of manifestations of loving virtues: affection, gratefulness, etc. When we take into consideration that the moral standard of a child of necessity cannot for the reasons above indicated, be of as high an order as that of educated mature persons, and further, when we bear in mind that few of the latter would work if no remuneration or reward of any kind were given them in return,—the better we realize how unreasonable it often is to expect children to perform the drudgery of their daily work with neither remuneration for good work to encourage them, nor with threat or punishment for neglect, to keep them straight. A little reward often means

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so much to the little children, and is such a help in successfully educating them. Parents and teachers, take this hint for your own good as for the happiness of those in your care. As in all things, so above all in education, try to be reasonable, *i. e.*, act according to reason and in a lovable spirit.

*The Pretended Nobility in Animals not Based on Fact.*

Mention has sometimes been made of the noble traits in animals, which however in reality are mostly visionary; the fact is that the animal which is the least brutal, is the one that has lived closest to man, and has become domesticated; it has been taught and has improved by such contact with the human family, as has for instance the dog, the horse, etc. There are certain kind-hearted people, who have perhaps been disappointed in their experiences with unkind persons, and judging the whole human race by these few, they have sought in preference the companionship of pet-animals; let them devote as much care and kindness to some deserving one of the human family, and in the hour of need such will in return do more for them, than a brute animal could and would, which latter acts generally from one of these two motives: selfishness and greed, and is devoid of higher instincts. Yet let those who

do keep animals in their homes, whether as pets or for useful purposes, remember the admonition: "A righteous man regardeth the life of his beast." A human being who acts like a brute toward a dumb animal, should be taught a lesson the same as one who acts in that capacity toward a human being, such as the brutal parent toward the helpless child, the brutal employer toward the helpless employee, the brutal employee toward the helpless employer, etc. Thank God, we have laws to regulate the conduct of such people! Let us improve these laws whenever necessary, and let us enforce them rigidly. Neglect to bring the guilty to his deserved punishment is as great a wrong as to encourage him in his viciousness! Stop the coward and don't act the part yourself! Cruelty and brutality are not conducive to happiness. Teach the sinner, and try to lead him to better things.

*Generosity is the Characteristic of the Noble-minded;  
Meanness that of the Coward.*

If the Bible says: "Behold, how good and how pleasant it is for brothers to dwell together in unity," it also speaks of this: "Thou shalt rise up before a gray head and honor the face of the old

man, and fear thy God." Kindness and respect bestowed by grown-up children upon their aged parents is thus indeed in more than one respect like "storing up treasures in heaven." There is for instance no better example parents can set to their children than by the treatment and care they give to their own parents in old age. They are brutal indeed and a thorn in the eyes of decent people, who neglect to do all they can to make the declining years of their aged parents in their feebleness, as happy as they can.

*"Give Me Liberty or Give Me Death."*

Somebody has said: "Where one man's liberty begins, is where another man's liberty ends," in other words, "taking liberties" is the cause of trouble and unhappiness. Everybody loves his little liberty nearly as much as his life. Try to take it away from people, and you are undertaking a big job, and a mighty ungrateful task at that, for which attempt you will earn the hatred of those you are trying to rob. As this little liberty is almost as dear to them as life itself, therefore in proportion as a person succeeds in taking it from people, accordingly in that proportion is that person somewhat like one who takes life,—a murderer,—and he is apt to bring upon himself a proportionate pun-

ishment. Let the parent remember this in dealing with the child, and vice versa; let the husband remember it in the treatment of his wife, and vice versa; let the employer remember it, likewise the employee, and the master, the servant, the teacher, the pupil, etc., etc. "Live and let live" is a principle more conducive to happiness than the practise of meanness, greediness, high temper, self-indulgence, etc.

*Extracts from an Important Address of President Roosevelt, Referring to Family-Life.*

"In our modern industrial civilization," said Mr. Roosevelt, "there are many and grave dangers to counterbalance the splendors and the triumphs. It is not a good thing to see cities grow at disproportionate speed relatively to the country; for the small land owners, the men who own their little homes, and, therefore, to a very large extent the men who till farms, the men of the soil, have hitherto made the foundation of lasting national life in every State, and if the foundation becomes either too weak or too narrow, the superstructure, no matter how attractive, is in evident danger of falling.

"But far more important than the question of the occupation of our citizens is the question of how their family-life is conducted. No matter what that

occupation may be, as long as there is a real home and as long as those who make up that home do their duty to one another, to their neighbors and the State, it is of minor consequence whether the man's trade is plied in the country or in the city, whether it calls for the work of the hand or the head.

"But the nation is in a bad way if there is no real home, if the family is not of the right kind; if the man is not a good husband and father, if he is brutal or cowardly or selfish, if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence or has let her nature be twisted so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character, which comes only to those whose lives know the fullness of duty done, of effort made and self-sacrifice undergone.

"Just as the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and desirable task which can be set any woman, is to be a good and wise *mother* in a home marked by self-respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence or avoid that which entails effort and self-sacrifice. No mother has an easy time, and



most mothers have very hard times, and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists upon perpetual amusement and the avoidance of care.

“Into the woman’s keeping is committed the destiny of the generations to come after us. Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties. Teach them that work, for themselves and for others, is not a curse, but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and her daughters is thrice fortunate among women.

“To sum up, then, the whole matter is simple enough. If either a race or an individual prefers the pleasure of mere effortless ease, of self-indulgence, to the infinitely deeper, the infinitely higher pleasures that come to those who know the toil of weariness, but also the joy of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble. No man or woman really worthy of the name can care for the life spent solely or chiefly in the avoidance of risk and trouble and labor. Save



in exceptional cases the prizes worth having must be paid for, and the life worth living must be a life of work for a worthy end, and ordinarily of work more for others than for one's self."

*'Love' is the Keynote to Happiness in the Home  
and in Social Intercourse.*

Whether we refer to filial love, to paternal love, to maternal love, to sexual love, to love between husband and wife, to love between brothers and sisters, between friends and neighbors, etc., etc., this is certain, that true love depends first of all upon these two essentials: sympathy and esteem (admiration). No matter how much our sympathies may be aroused, we can feel no genuine love for the one whom we cannot esteem; and vice versa: love is impossible, no matter how much we may esteem (admire), if there is no bond of sympathy existing. Emotions which do not fill these two above-named requisites: sympathy and esteem (admiration), though they may resemble love, are not apt to be lasting. As moderation is conducive to happiness at all times, so it is in regard to our affections. Temperance in conversation, in friendship, in loving, is as desirable as excess is objectionable. There is a wise suggestion in the little poem: "Love me little, love me long, is the burden of my song; Love

that burns too hot and strong, burneth soon to waste." Our esteem for a person is apt to diminish by that person's tendency to excess; therefore excessive demonstration in love may become positively repugnant, as love can only be permanent so long as esteem remains. Admiration is a feeling akin to, but stronger than, esteem. While it has been said that "Love is blind," Walter Pulitzer cleverly remarks: "If love be blind, how is it pray—that love will always find a way?" Yet admiration for instance may be so intense as to be blinding. So the admiration for the physical strength and powerful form of a brute may be so intense, that you discover too late the character of your object of affection, not perhaps until in return for your loving kindness it strikes you the death-blow. Alas, the fatal mistake! And there are other numerous such fatal mistakes committed in affairs of the heart, causing unhappiness, and they are all mostly arising from ignorance of the laws of love and happiness. While the law of love is one of the Creator's most powerful laws, He also gave us intelligence to use as a guide. What love or emotion in the world is more powerful, more sublime, more ready for self-sacrifice than the mother's love for her offspring, unless it be paternal love, the filial love, the sexual love? These are God's laws, which means that obedience

to them brings happiness, and disobedience brings misery; and though the desire for sexual intercourse is strong among people as among animals, yet it is only a means to the end, *i. e.*, its sole and crowning mission is the production of offspring, the propagation of the species; any desire for sexual intercourse without that object in view is a transgression of one of God's fundamental laws of creation, and the transgressor's punishment is as certain as the laws of Nature are infallible. "All the world loves a lover," and all the world despises the degenerate in his folly and sin, sacrificing his and other people's happiness for a few moments of self-indulgence.

*Happy and Unhappy Marriages; Cause and Effect.*

Marriage has been called a partnership; it is more than that, as no marriage can be truly successful in securing happiness unless its foundation is: "Love in its purest form." This is only *one* requisite, though doubtless the most important; besides this, there must be existing all the other requisites for a successful partnership, especially such principles, as: that honesty is the best policy, that one partner must in character, in wealth, in usefulness, etc., offer as much as the other, etc., etc.; a one-sided arrangement is bound to cause discontent and dissatisfaction sooner or later. If these facts were

better understood by persons entering into marriage, we would have less unhappy marriages, less divorces, less of all that heart-breaking misery caused by unhappiness in married life. Three of the main reasons causing these latter conditions are: First, that young people are often more anxious just to secure a husband or a wife, and so devote more thought "just to make a catch," than they are about the question if such a catch is apt to secure them a desirable life-partner with the prospect of their being apt to live together happily all these years to come "till death doth part them;" and second, that the question as to what the other party—*has*, is foolishly considered frequently of greater importance than what he or she —*is*. Third, it is a duty on the part of parents to give their sons, especially their daughters, all possible opportunity for becoming acquainted with those of the other sex; it is a species of cruelty to force young people for lack of opportunity in selecting a suitable life-partner, to either of these two evils: "single blessedness" or an unhappy marriage; for surely there is no other choice left to them. Many people being thus fairly "forced" into unhappy marriages, this indicates the third cause for the frequent divorces of our time. If we would change an evil radically, we must go to the root of it; remove the cause and you remove the effect; beating around the bush does little good. A

more general avoidance of above-mentioned causes of unhappy marriages will consequently be more apt to prevent disappointments and unhappiness from that source than all the talk about divorce-laws. Louis Lombard says: "Whether you get married or remain single, you are sure to—repent." (At times, I presume).

*Someone Has Said: "The Price of Wheat Controls the Marriage-Market."*

One of the saddest misfortunes to a nation arises if the average workingman's wages are insufficient to enable him properly to provide for a family, overburdening him with excessive care and worry in his effort to discharge such duties and responsibilities like a man; much of the misery in this world may be traced to this; something must be radically wrong somewhere, when the birth of a child in a family is not looked upon any more as a blessing, as a gift from God, and when young boys and young girls are sent out into the street to earn their own living, etc. etc. Referring to the lately developed tendency to try to educate girls with a view to push them into positions hitherto only occupied by men (which plan would of necessity more or less unfit them for other perhaps more important duties), a well-known lecturer recently expressed her opinion on this

subject as follows: "The hand that rules the cooking-spoon is the hand that rules the world, for the hand of the cook holds the key to the health of the future home-makers and lawmakers of our land. Our great leaders in statesmanship, morals and industry owe far more of their success to proper nourishment during their youth, than they do to their college-studies. A sound mind is impossible in an unsound body. A practical knowledge of applied chemistry in the kitchen will ultimately prove far more enlightening to the nation than all the theoretical and polite sciences of girls' colleges. Good cooking brings contentment into the home," she declared, "but pleasant conversation will bring happiness."

*The Story of the Bird in the Gilded Cage.*

The happy bird in nature and freedom would be foolish to long for life in the gilded cage, because *the latter looks so pretty*. "Not all is gold that glitters;" so vice even in its most beautiful garment is but hell and misery in truth and reality; so appearances are often deceptive in other respects; so gorgeously attired persons frequently for that very reason do not have as good a time as those dressed plainly, etc., etc. This latter fact is as true with mature people in social affairs as it is with children,



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who as a rule are happiest when allowed to romp about unhampered by ribbons, laces, silks and other fine clothes, which latter may look pretty enough, but are a nuisance to the children as regards happiness and freedom in their play and frolic. So the large cities sometimes appear like golden cages compared with country-life, and so the life of certain sets in society sometimes has similar attractions to those who can only judge it from the outside, *i. e.*, from appearances. Perhaps the bird in the cage enjoys dainties which the bird in nature seldom if ever manages to pick up, but oh! how dearly it has to pay for them! And on the contrary how many things the bird in nature enjoys and has good reasons to be thankful for, which the other is deprived of and can never have! So people sometimes envy, because they know no better or do not realize how much they have to be thankful for. Such persons make themselves and their surroundings miserable by ever complaining of what perchance they once had and lost (such as friends, relatives, wealth, etc.), or by craving evermore for things which others enjoy. How happy instead they might be, and can make themselves and their surroundings, if they will think more about the many privileges and gifts they do enjoy, which perchance others may never have, and consequently realizing more truly how much they have to be thankful for, such as:



eyesight, hearing and others of the many physical and mental benefits, for the lack of which lots of people are suffering a whole life-time. The writer once knew a darky, ill-fed and only half-clothed, who used to laugh and turn handsprings in the sun the live-long day. "What are you so happy about, Jim?" I asked. For a moment he became thoughtful and then burst out into a loud guffaw: "I'se glad—'cause I'se alive." Happy Jim, his was life indeed. "As a man thinketh in his mind, so is he."—As the mind cannot dwell on losses or other misfortunes when actively engaged in some earnest occupation, the latter is one of the most radical cures for melancholy or the blues of any and all kinds; it is doubtful if a better remedy can be prescribed in such cases.

*Excessive Ambition a Hindrance to Happiness.*

Immoderately ambitious people usually fail in attaining happiness, because they are apt to be filled with envy and greed, which latter are spirits antagonistic to happiness. We often meet such dissatisfied individuals in social life; they have wrong ideas of life, wrong conceptions of happiness, and they can consequently never secure the highest enjoyment possible, until they change their views in this respect. A Happy Society must have at its

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basis the principles of Christian virtue. Consequently true enjoyment in social life arises from the principle of people enjoying each other's company for what they—*are*, and not as is the case in false, uncongenial social life where people pretend to enjoy each other's company for what they—*have*. The charm of social life is largely lost through the effort of making "a big show," a vulgar display of what people—*have*; a clever, successful hostess will not bore people in such a manner, and instead is providing for them a good, jolly, happy time. The latter is not so much secured by the amount of money that is spent, as by the spirit which is predominating. The hostess' success depends upon this latter condition. We have seen people at big overloaded dinner-parties and overdressed dull receptions bored to misery, while having on other occasions the time of their lives though provided with nothing but a plain picnic-fare and dressed plainly, but where the spirit of gaiety, good will and general jollification made everybody happy. In that respect Society might occasionally profit from the text "And a little child shall lead them," so that the wearisome, monotonous path of some of the so-called social functions may change to a more truly happy enjoyment of things social. The nearer we can in that respect be like "big children," the 'bigger' will be our happiness. For those people

who find it difficult to get away from their overdose of self-conceit and the consequent fool-notion, that they must sacrifice their own and other people's happiness for a continual monotonous pretension of false dignity and dull wearisome haughtiness, it might be well to study up a little on the late President Lincoln's favorite poem: "Oh, why should the spirit of mortal be proud?" which is herewith presented in full.

Oh, why should the spirit of mortal be proud?  
Like a swift-fleeting meteor, a fast-flying cloud,  
A flash of the lightning, a break of the wave,  
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow will fade,  
Be scattered around and together be laid;  
And the young and the old, and the low and the high  
Shall moulder to dust and together shall lie.

The infant a mother attended and loved  
The mother that infant's affection who proved,  
The husband that mother and infant who blessed,  
Each, all, are away to their dwellings of rest.

The maid, on whose cheek, on whose brow, in  
whose eye  
Shone beauty and pleasure—her triumphs are by;

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And the memory of those who loved her and praised,  
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,  
The brow of the priest that the mitre hath worn,  
The eye of the sage and the heart of the brave,  
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap,  
The herdsman, who climbed with his goats to the  
steep,  
The beggar, who wandered in search of his bread,  
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,  
The sinner who dared to remain unforgiven,  
The wise and the foolish, the guilty and just,  
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower or the weed,  
That withers away to let others succeed;  
So the multitude comes, even those we behold,  
To repeat every tale that has often been told.

For we are the same our fathers have been;  
We see the same sights our fathers have seen—  
We drink the same stream and view the same sun—  
And run the same course our fathers have run.

The thoughts we are thinking our fathers would  
think;

From the death we are shrinking our fathers would  
shrink;

To the life we are clinging they also would cling,  
But it speeds from us all, like a bird on the wing.

They loved, but the story we cannot unfold;  
They scorned, but the heart of the haughty is cold;  
They grieved, but no wail from their slumbers will  
come;

They joyed, but the tongue of their gladness is  
dumb.

They died, aye! they died; we things that are now,  
That walk on the turf that lies over their brow,  
And make in their dwellings a transient abode,  
Meet the things that they met on their pilgrimage  
road.

Yea! hope and despondency, pleasure and pain,  
We mingle together in sunshine and rain;  
And the smiles and the tears, the song and the dirge,  
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath;  
From the blossom of health to the paleness of death,  
From the gilded saloon to the bier and the shroud;  
Oh, why should the spirit of mortal be proud?

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*A word about the so-called "Upstarts," the  
"Nouveaux Riches."*

People deprived of happiness because of their over-dose of self-conceit are really more to be pitied than condemned, as it is plainly shown in the second chapter of this book, that they are often acting as they do in consequence of suffering from a mental disease, which physicians in insane asylums are frequently required to attend to. For in aggravated cases such unfortunates often imagine themselves to be celebrated individuals of world-renown, such as famous rulers, poets, scientists, artists, etc.; in some instances these people are known to have even thought themselves to be Jesus Christ or the Lord God Almighty. In milder form this mental disease shows itself at times on the slightest provocation, as when the victim wears some new clothes, has received some praise or favorable mention, has seen his name printed in a newspaper, or in consequence of some other insignificant little matter. At once he will get "puffed up," get what is called "a swelled head" (quite an appropriate name, as indicating the disease of the head); he will then be apt not to recognize friends on meeting them, will "cut" them, and assume haughty airs or manners which make him appear queer and ridiculous in the eyes of others, who are apt to

notice that there is something radically wrong in the fellow's upperstory. This disease is particularly apt to be found among those uneducated people, those persons of weak or untrained minds, who through some accident happen to have come into possession of wealth, titles, or other honors. They are known in society under such names as "upstarts," the "nouveaux riches," which names indicate that queer and ridiculous actions may be expected of these unfortunates as a matter of course at any time. As a man drunk with liquor may be affected mentally and bodily, so he cannot walk the straight and narrow path successfully, so these "upstarts" to some extent may also be said to be intoxicated, *i. e.*, intoxicated with the notion of being wondrous personages, before whom everybody ought to bow down; and as drunkards, so they are consequently rather disagreeable persons to meet in a social way. For our happiness as that of others, let us neither overestimate nor underestimate our value in life; let us practice moderation in this as in other respects, *i. e.*, let us remember the old principle: "Avoid Extremes," which is one of Franklin's celebrated life rules, the latter being herewith given in full.



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*The Table of Benjamin Franklin's Life-and-Home-Rules.*

The following are the twelve Life-and-Home-Rules, which Benj. Franklin in his Autobiography states have proven themselves of great value to him in his long, happy, useful and so successful life:—

- I. TEMPERANCE. Stop eating before you feel stuffed, stop drinking before you feel heated.
- II. SILENCE. Speak only in such a way, that your conversation may be of use to others or to yourself; avoid all idle talk.
- III. ORDER. Live so, that with you everything shall have its appointed place; each business or engagement its fixed time.
- IV. RESOLUTION. Be determined to do that, what you should do; and do and finish without fault, what you have resolved to do.
- V. ECONOMY. Do not make expenses except for the good of others and your own; in other words "do not waste anything."

- VI. LABOR. Lose no time. Always employ yourself at something useful; cut short all occupation, that serves to no good.
- VII. SINCERITY. Avoid sneakish ways, so that your thoughts may be without blemish, and just; and when you speak, speak as you think.
- VIII. JUSTICE. Do harm to no one; neither by injuring him, nor by neglecting to do him that good, which your duty obliges you.
- IX. MODERATION. Avoid extremes. Do not permit those feelings, which you imagine received injuries deserve, to get the best of you.
- X. CLEANLINESS. Do not allow any uncleanliness on yourself, on your clothing, or in your home.
- XI. CALMNESS. Do not trouble yourself about trifling matters or about common and unavoidable accidents.
- XII. CHASTITY AND HUMILITY. Imitate Christ and Socrates.

*The Author Bids the Reader: God-Speed.*

Having mentioned in these preceding five chapters, now drawing to a close, the main essentials

leading to the highest attainment of happiness possible under all conditions and at all times, and having done so to the best of my ability as the result of an eventful life, extending over a large part of the entire civilized world,—I here bid you God-speed on your onward journey. At the same time I suggest that you would now begin to put into practice the suggestions herein made, and feeling hopeful and confident that they will prove of real and lasting benefit to many of my readers and followers, I quote of a well-known song the following stanza: “Farewell, till we meet again,” and I close with the words, as true to-day as in the days when the old Roman philosopher first exclaimed them: “*Donec eris felix, multos numerabis amicos,*” which in the free English translation reads: “You will have friends in plenty, so long as you will live ‘The Happy Life.’”







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